

THE

# BAPTIST MAGAZINE.

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JUNE, 1843.

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## THE ATTACHMENT OF THE BAPTISTS TO CIVIL AND RELIGIOUS LIBERTY.

BY THE REV. T. POTTENGER.

Two hundred years ago, Bailie, the presbyterian, said, "the Baptists were *very fond of religious liberty*, and very unwilling to be brought under the bondage of the judgment of any other." This is no mean eulogy, drawn from the rigid presbyter by many well established facts. He meant it as a reproach; we view it in the light of praise. In all ages the baptists have made a noble stand in favour of civil and religious liberty; around whose altars they have rallied with indomitable energy, and for the preservation of which many have sacrificed property and life itself. On this subject Robinson of Cambridge made the following remarks: "When in any age baptists appear in despotical governments, they are seen struggling for liberty; and the end of the struggle is burning, banishment, or freedom. They cannot live in tyrannical states; and free countries are the only places to seek for them, for their whole public religion is impracticable without freedom. They differ, as other denominations do, about the best means of obtaining and pre-

serving liberty. The old German baptists fought for liberty; so did many in Oliver's time: and the only principle in which they all agree is, that the civil magistrate hath no right to give or enforce law in matters of religion and conscience. Whether this be an anabaptistical error, or a first principle in good government, must be left with the Miltons, and the Lockes, and Montesquieus to determine."\* Bunyan endured twelve years' imprisonment in Bedford jail; Keach stood in the pillory both at Aylesbury and Winslow; De Laune and Bamfield died in Newgate, rather than bow before the idol of religious uniformity, or submit to ecclesiastical domination. All the facts of history prove that in the early part of the seventeenth century no men understood the rights of conscience so well and so generally as the baptists; for in the year 1615, in a book entitled, "Persecution for Religion Judged and Condemned," they pleaded for liberty of conscience as the right of all men, denied that Christ had appointed

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\* History of Baptism, page 470.

the sword as a remedy for false teachers, and contended that the duty of man to examine for himself the principles of religion was anterior to all magisterial authority, or even to human governments.

"The enlarged and accurate views which this pamphlet broached, evince an astonishing progress in the knowledge of religious freedom, and fully entitle its authors to be regarded as the first expounders and most enlightened advocates of this best inheritance of man. Other writers, of more distinguished name, succeeded, and robbed them of their honour; but their title is so good, and the amount of service they performed on behalf of the common interests of humanity is so incalculable, that an impartial posterity must assign to them due meed of praise. It belonged to the members of a calumniated and despised sect, few in number and poor in circumstances, to bring forth to the public view, in their simplicity and omnipotence, those immortal principles which are now universally recognized as of divine authority and universal obligation."\*

Mr. Hanbury, in his "Historical Memorials relating to Independents," disputes the claim of the baptists to be regarded as the first expounders of the principles of civil and religious liberty. The following are his words: "It is admitted by us that Jacob did not, on his side, dissert upon or argue for religious liberty *in the entire breadth of it*: the plea which he set up courageously is, however, the ground on which all that has ever followed is rested; and the limitation against the papal supremacy over free countries and kingdoms, is but a consistent restraining of that sinful dominancy which would debar all else from the exercise of their privileges under the gospel dispensation. *Palnam qui meruit ferat.*"†

To this argument against the baptists

we reply, as early as *the year 1615 they did argue for religious liberty in the entire breadth of it*, and courageously asserted the right of men to worship God in accordance with their religious convictions, without exposing themselves to civil penalties, or to the tender mercies of spiritual courts. Mr. Hanbury acknowledges that Jacob held the principles of religious liberty "under a certain limitation, or consistent restraint" (*is any constraint consistent with those principles?*) but the baptists did no such thing. They were exceedingly jealous of the papal supremacy, and determined enemies of antichrist, whether found in the Romish or in the English church; yet they advocated liberty of conscience without any limitation, as the inalienable right of men and the privilege of Englishmen, irrespective of their religious opinions or modes of worship. Let him bear the palm who deserves it.

Charles Butler, a Roman catholic writer, had the candour to acknowledge that "the baptists *first* propagated the principles of religious liberty:" and other authors have confessed that since the rise of antichrist, the first human government which gave equal and entire liberty to all therein, was established by a baptist minister, the persecuted but immortal Roger Williams. The ancient worthies of our denomination were among the first to understand and revere the claims of conscience, and, through honour and dishonour, amid evil report and good report, their descendants have maintained the great principles of freedom with a firmness and heroism which many have equalled but none have surpassed. There is abundant evidence to prove that during the civil wars and under the protectorate of Cromwell, the opinions of the baptists respecting civil and religious liberty were substantially the same as our churches hold in the present day. In a confession of faith published by seven of the London churches,

\* Price, vol. i. pp. 520, 523.

† Historical Memorials, vol. i. p. 225.



so long ago as the year 1646, the following passage is found, which does equal credit to the writer and to the churches which sent it forth to the world : "There is but one Lawgiver, which is Jesus Christ, who hath given laws and rules sufficient in his word for his worship : and for any man to make more were to charge Christ with want of wisdom, or faithfulness, or both, in not making laws enough, or not good enough, for his house : surely it is our wisdom, duty, and privilege to observe Christ's laws only. So it is the magistrate's duty to tender the liberty of men's consciences, and to protect all under them from all wrong, injury, oppression, and molestation ; so it is our duty not to be wanting in any thing which is for their honour and comfort, and whatever is for the well being of the commonwealth wherein we live. And as we cannot do any thing contrary to our understandings and consciences, so neither can we forbear doing that which our understandings and consciences bind us to do. And if the magistrate should require us to do otherwise we are to yield our persons in a passive way to their power as the saints of old have done. And thrice happy shall he be that shall lose his life for witnessing of the truth of the Lord Jesus Christ."\*

Great numbers of men who had embraced these noble sentiments took an active part in the patriotic cause in which Hampden and thousands besides him lost their lives, and while they fought for their *civil rights* they valued still more dearly their *religious liberties*. It is almost certain that John Bunyan was engaged at the battle of Naseby, which proved a death blow to the cause of "King Charles of blessed memory !" Captain Deane, writing to the bishop of Lincoln, said, "I confess to your lordship, I never heard of any anabaptists in the king's army during the contest between his

majesty and the parliament ; and perhaps, because there were some in the parliament's and none in the king's army, some persons have from thence taken occasion to affirm that the opinion of anabaptism in the church is opposed to monarchy in the state."

Baptists in the army of Charles I. truly ! How could the friends of liberty fight under the banners of tyranny ? How could the enemies of persecution confederate with men who had shed the blood of the saints like water ? So strongly were they attached to liberty, that when Cromwell made himself protector, and intimated his intention of removing all the baptists from his army, one of the officers, a baptist, said to him, "I pray do not deceive yourself, nor let the priests deceive you, for the baptists are men that will not be shuffled out of their birthright as freeborn people of England." Their well known opponent, Dr. Featley, accused them of holding the following opinions : "that liberty of conscience should be granted to all men in all countries ; that persecution in case of conscience is guilty of all the blood of the saints crying for vengeance under the altar ; hence they beseeched parliament to review and to repeal the laws against separatists, to permit *a freedom of the press to any man who writes nothing scandalous or dangerous to the state*, to prove themselves loving fathers of all good men, and to invite equal assistance and affection from all." Baptists of the present day have no reason to be ashamed of such noble-minded ancestors, whose writings and apologies in favour of toleration and freedom have scarcely been surpassed by any in the English language, excepting those of Milton and Locke. In their letter to Charles II., dated A. D. 1655, and presented to him at Bruges, they call upon him to pledge his "word that he will never erect, nor allow to be erected, any such tyrannical, popish, and anti-

\* Crosby, vol. i. Appendix, p. 24. Art. 48.

christian hierarchy (episcopalian, presbyterian, or by what name soever called) as shall assume power over, or impose a yoke upon, the consciences of others; but that every one of his subjects should be at liberty to worship God in such a way as shall appear to them agreeable to the mind and will of Christ.”\*

The restoration, which brought back to our land the iron age of episcopacy and the divine right of kings, severely tried the principles of nonconformity; and, like other friends of liberty, the baptists had to choose between the loss of their dearest rights and the vengeance of a licentious monarch, backed by an intolerant church. With them there was no indecision, no temporizing policy, no idea of compromise, no consulting with flesh and blood; unmoved by threats, unseduced by promises, they stood firm as a rock, though fines, prisons, and death stared them in the face: they resolved to be free at any price, they refused to be slaves under any circumstances, and by thus acting they have left an example for mankind to admire and imitate. Religious liberty was dearer to them than riches, honours, or life itself: hence they determined to preserve its sacred altars or to perish in their defence. The year after the *unhappy* restoration, nonconformists of every denomination were grievously persecuted by the civil and spiritual authorities. Fearless of consequences, the baptists had the courage to publish a protest against “those unchristian principles of persecution for conscience, which trouble the world, the guilt whereof is able to sink the most flourishing kingdom into an ocean of misery and calamity.” After this avowal of their design they bring forward arguments to “prove how contrary to the gospel of our Lord Jesus and to good reason it is for any magistrate, by outward force, to impose any thing in the worship of God,

on the consciences of those whom they govern; but that liberty ought to be given to all such as disturb not the civil peace, though of different persuasions in matters of religion. And all that we desire, *which is dearer to us than our lives*, is that our spirits and consciences may be left free to serve the eternal God; which ought to be granted us, seeing we shall every one of us give an account of himself to God.”\*

This appeal to the monarch was made in vain. These noble sentiments had no good effect upon the royal debauchee. His ministers in the state and his parasites in the church were carrying things with a high hand, and making desperate efforts to quench the last spark of civil and religious liberty. In every quarter the baptists were dragged before magistrates, by means of spies and informers paid by the bishops and superior clergy, who cherished unmixed hatred towards these stern and noble-minded advocates of Christian liberty. None of these things, however, moved them from the defence of those principles which they had derived from the word of God, and which they viewed as the birthright of every man, whatever might be his rank, education, or profession. In vain did the ruling powers pass the Five Mile Act, the Conventicle Act, and the Test Act; in vain did they fill the dungeons of their protestant inquisition with men who refused conformity to the established church; and in vain did they breathe out threatenings and slaughters against the ministers and churches of the baptist denomination: for nothing could move them from their holy and unalterable purpose “to obey God rather man.”

The same spirit animated them during the succeeding reign of James II., who first endeavoured to crush the dissenters, and after failing in this project, offered them his royal indulgence. Some of the baptists were deceived by this crafty

\* Clarendon, vol. iii. p. 359; Philip's Life of Bunyan, p. 370; Crosby, vol. i. Appendix, p. 85.

\* Crosby, vol. ii. pp. 108, 109.



measure, and seized the opportunity of assembling in public for the worship of God; but the *great majority* refused to avail themselves of it, resolving to wait till passing events should place their liberties on a legal and sure foundation. On the 5th of November, 1688, the sun of freedom arose on Great Britain,—the prince of Orange landed at Torbay as the liberator of England from arbitrary government and from popish domination. James fled from a throne of which he was unworthy, and from a people by whom he was despised; while the great bulk of the nation rose up with one accord, and, clapping their hands at the last of the Stuarts, hissed him out of the kingdom. On this occasion the baptists vied with other friends of constitutional freedom in expressions of joy, and felt a rapture proportioned to the greatness and duration of their former sufferings. Hear their grateful acknowledgment of the divine interposition: "We do with great thankfulness to God acknowledge his special goodness to these nations in raising up our present King William, to be a blessed instrument in his hand to deliver us from popery and arbitrary power, and shall always be ready to join our hearts and hands for the preservation of the protestant religion and the liberties of the nation."\* The year following the revolution, representatives from upwards of one hundred baptist churches assembled in London, and after eight or nine days spent in prayer and deliberation they sent forth to the world a confession of their faith. In the 21st chapter, which treats "of Christian liberty and liberty of conscience," they avow their belief that "God alone is Lord of the conscience, and hath left it free from the commandments and doctrines of men, which are in any thing contrary to his word or not contained in it. So that to believe such doctrines, or obey such commands, out

of conscience, is to betray true liberty of conscience; and the requiring of an implicit faith, and absolute and blind obedience, it is to destroy liberty of conscience, and reason also." Three years later than the publication of this document, Mr. Piggott, a baptist minister in London, preached and published a sermon occasioned by the death of King William, and the following extract from it may be looked upon as a just exposition of the political opinions of his brethren. "Magistracy is an ordinance of God; and we are bound by divine revelation not only to fear God but to honour the king. But if a prince once break his coronation oath, and invade the liberties of his people, he is no longer a prince but a tyrant; for certainly the people have as just a right to the legal government of the prince, as the prince has to the legal obedience of the people."\*

The baptists of the present day have no reason to be ashamed of these sentiments, taught by one of their leading ministers during the last century, whether they view their accordance with the principles and facts in the New Testament which bear upon the duty of Christians to the civil magistrate, or whether they look at their agreement with the spirit and letter of the British constitution. At this time the state of things was alarming. Civil and religious liberty was in the greatest danger: toryism had gained the ascendancy: intolerance was rampant, and bigotry could no longer be kept within bounds. The trial of Dr. Sacheverel had caused extraordinary excitement from the centre to the remotest parts of the kingdom; and this valiant son of the church by law established, this apologist and advocate for the divine right of kings, this hero and martyr, was led in triumph through the west of England amid the loud and prolonged shouts of, "No Popery," "Down with Dissenters," "No Church, no King." Violence and

\* Ivimey, vol. i. p. 501.

\* Ivimey, vol. iii. p. 28.

outrage were committed on the persons or property of dissenters "by these *pious* and *peaceable* sons of our venerable establishment. Many who refused allegiance to the late king were raised to places of trust, emolument, and honour: the doctrine of hereditary right was avowed in addresses to the queen, and in books widely distributed among the people: while vigorous efforts were made to revive and restore popery by some of the clergy, who went so far as to propose a union between the French and English churches. Just about this time the Schism Bill passed both houses of parliament and received the royal assent, but the very day fixed upon for it to come into operation, the misguided queen was removed by death to a tribunal where tyranny will receive its recompense. Properly enough, the dissenters looked upon this as a signal interposition of providence, which called forth their devout and united thanksgivings to him who wrought their deliverance by turning the counsel of Ahithophel into foolishness. In an address issued the year after this event by the ministers of the Western Baptist Association, they reminded the churches of the design which their enemies had formed against their "civil and religious privileges," how the Lord appeared for them in time of distress and fear, and "by a marvellous providence has disappointed our enemies, outdone our faith, and prevented our fears:" hence they recommended "that a solemn day of prayer and thanksgiving be observed by all the churches in the association to bless our most gracious God for hearing and so seasonably answering the prayers of his people."\* These proceedings were honourable both to their piety and to their patriotism. They were thorough friends to genuine protestantism and to true liberty. Peace to their memories!

About the middle of the last century

many dissenters of other denominations degraded themselves by receiving the the Lord's supper in the established church, as a qualification for municipal honours or for office under government. In the year 1742 there was a case of occasional conformity by a member of the baptist church meeting in Unicorn Yard, London. The offender was censured by the church, who sought advice from the board of ministers. In their condemnation of the practice, they made the following remarks about the principle which led our forefathers to separate from the national establishment of religion. "They could not, they durst not, submit to any religious constitution but what was strictly regulated by the word of God; nor receive as the rule of their faith, their worship, or their discipline, what appeared to them to derive its origin only from the inventions and decisions of fallible men. They could not hesitate one moment in their refusal of communion with a church, the very frame of which is contrary to the appointment of our Lord and his apostles: a church that owes its constitution, its officers, its discipline, and many of its modes of worship, merely to human policy and power: and a church that assumes the arbitrary right of imposing its prescriptions on the consciences of others."\* These advocates of their civil rights were equally jealous about their religious liberties, knowing full well that if the former were lost the latter would not be safe; and if we are to preserve our *privileges as Christians*, we must defend our *rights as citizens*. Can this be done by standing aloof from political movements? Would not absolutism in the state be soon followed by intolerance and despotism in the church? Did religious freedom ever flourish in any nation, ancient or modern, where civil liberty had no existence? Our ancestors believed that the "enjoyment of civil liberty is essential

\* Ivimey, vol. iii. p. 108.

\* See more in Ivimey, vol. iii. p. 233.



to the development and exertion of the noblest energies of the human mind; that there exists an indissoluble connexion between the civil and religious freedom of a nation; that religious liberty, chilled in the deadly atmosphere of despotism, can open and spread only in the sunshine of political freedom; that religion grows and blooms among the highest and most palmy branches of the tree of liberty, and ripens in luxuriance among its topmost boughs.”\*

In the year 1745 the baptists gave renewed proofs of their love to constitutional government and to religious liberty; for during that convulsive period of English history they came boldly forward to defend the liberties of the nation against domestic faction and foreign invasion. Though excluded from every situation under government by the infamous test act, and, like all other dissenting communities, were told to be thankful for *the blessings of toleration*; yet no sooner did the enemies to the Hanover succession threaten to sweep away the safeguards of our civil and religious liberties, and to restore the ascendancy of Romanism, than many of our own people rushed into the conflict and hazarded their lives in putting down the rebellion. After the victory of Culloden, Joseph Stennett preached and published a sermon entitled *Rabshakeh's Retreat*, in the course of which he exposed the plea for the divine right of kings in the following words: “Blessed be God we have received such notions of those liberties which were bought at so dear a rate by our forefathers, that we are *not easily entangled again with such a yoke of bondage as this*. The dictates of reason and revelation speak of no such indefeasible right in any man, and the histories of all nations show, that these principles have everywhere been obliged to give way to the common rights of mankind. Government is founded on con-

tract; and as those subjects who break through the fundamental laws of it suffer justly as traitors to their prince, so if kings break through the fundamental engagements they entered into by their coronation oaths, they righteously forfeit their dignity and their power; and their posterity, in such cases, will always surely be glad of some better title to succession than this pretended inalienable inheritance.”\*

In bringing this paper to a close the writer cannot forbear quoting once more from the writings of Robert Robinson on the subject of religious liberty. “Individuals are born free, each with liberty to dispose of himself. Several individuals congregated, carry together separate power, and deposit it in any degree, more or less, as the *whole* think fit, in one aggregate sum, in one or more hands, for the public good. Officers chosen by *all* to hold and dispense this delegated power, are in trust only, and consequently responsible to their constituents, and all their power is constitutionally revertible to the source whence it came, on abuse of the trust, or at the demise of the trustee. And as all this power is spiritual, power extends over only spiritualities. Life, liberty, property, credit, and so on, are all insured in another office, entrusted in other hands, under the care of civil governors. Here, then, is religious liberty. Various churches enjoy it in various degrees; but in those churches where infants are excluded and where all are volunteers, where each society pleaseth itself and injures nobody, where imposition is unknown and where blind submission cannot be borne, where each society is a separate family, and all together a regular confederacy, unpaid for believing, and far from the fear of suffering,—there does religious liberty reign.”†

We have thus glanced at the opinions

\* Ivimey, vol. iii. p. 246.

† Life of Claude, prefixed to his Essay, vol. i. p. 36

\* Hall's Works, vol. vi. pp. 264, 265.

and conduct of the baptists during the last two hundred years, respecting civil and religious liberty ; and the same opinions are in substance held by most of our people in the present day. Whatever others may think or say about their distinctive peculiarities, form of church government, discipline, or practice, it is beyond controversy that they have earned the reputation of steady and zealous advocates of freedom. Evidences which cannot be resisted, facts which cannot be denied, testimonies which cannot be impeached, will point them out to remote posterity as the champions and defenders of equal rights and universal liberty. During the long, and dark, and dismal period of the Stuart dynasty ; amid the convulsions, the struggles, and the issues of the civil war ; whether living under a popish or protestant government ; whether episcopalians or presbyterians were striving to set up the idol of religious uniformity ; in the presence of kings, in both houses of parliament, before magistrates, and in prisons ; in the midst of honour and dishonour, of evil report and good report ; from the pulpit, from the platform, from the press, and from the stake,—they have fought against tyranny and defended the altar of freedom. In the Hanover

succession they most heartily rejoiced : like multitudes of dissenters belonging to other denominations they opposed Lord Sidmouth's bill against village preaching ; and they never gave over agitation till the Test and Corporation acts were repealed. To the *principle* of church establishments they are determined and unyielding foes ; against church rates and church extension they have protested, petitioned, and complained ; in every modern contest, whether against parliamentary corruption and spiritual usurpation, or in favour of just and liberal measures to promote the diffusion of knowledge, the improvement of society, and good will among men, they have made a noble and resolute stand. They have had their martyrs, confessors, and champions. Their martyrology contains names that will be held in grateful remembrance when the memory of tyrants and persecutors has perished from the earth. Their first appearance in this country, their sufferings, and their history are connected with the progress and triumphs of civil and religious liberty. In these facts the writer rejoices, and no man shall stop him of this boasting.

*Bradford.*

### THE FAITHFUL PASTOR.

The faithful pastor !—oh, 'tis sweet  
To think of him, in calm retreat  
His heavenly work pursuing ;  
Unheeded by the world ;—his name  
Unregistered by partial fame ;  
Yet owned of Jesus to reclaim  
The wanderer's steps from ruin.

The man to wealth or honours born,  
May laugh his lowliness to scorn,  
His mean estate reproaching ;  
But earth can give its lordliest heirs  
No dignities like those he bears,  
Who in his sovereign's favour shares,  
The King of kings approaching.



I love to follow where he goes,  
 To mingle sympathy with those  
     By treacherous storms o'ertaken ;—  
 To hear him earnestly commend  
 The mourner to the mourner's friend,  
 And pray the God of grace defend  
     The widowed and forsaken ;—

To watch him where the dying saint,  
 In accents indistinctly faint,  
     His Master's love confesses ;—  
 With what sublime discourse he cheers  
 The struggling spirit, as it nears  
 The threshold of the vale of tears,  
     And through its portal presses.

And when, still faithful to his trust,  
 He lays the cold, ungrieving dust  
     In death's dark habitation ;  
 How well the living child of clay  
 He warns of that eventful day,  
 When *he* in silence and decay  
     Shall close *his* brief probation.

Thrills not his soul with joy supreme,  
 When o'er his path the sabbath's beam  
     Unfolds its peaceful splendour,  
 And leads him to the house of prayer,  
 To speak Jehovah's praises there,  
 And, with the people of his care,  
     United vows to render ?

Or while with reverence, yet delight,  
 He points to that momentous night,  
     When, ere in death derided,  
 Around the sacramental board,  
 God's grace upon his gifts implored,  
 By Christ himself the wine was poured,  
     By him the bread divided.

And whose is gladness, whose is bliss,  
 So pure, so permanent as his,—  
     A heavenly exultation ?  
 When those for whom his heart had bled,—  
 His prayers been breathed,—his tears been shed,  
 To Jesus and his cross are led,  
     Meek suppliants for salvation ?

But happier far, when in yon spheres,  
 Bright with reflected beams, he hears  
     The plaudit of his Master ;  
 While, circling round the Saviour's throne,  
 A kindred band their parent own,  
 The joy, the dignity, the crown  
     Of him,—the faithful pastor.

## REVIEWS.

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*The Age of Great Cities ; or, Modern Society viewed in its relation to Intelligence, Morals, and Religion.* By ROBERT VAUGHAN, D.D.  
London : 8vo. Price 7s. 6d.

THE present condition of human society, the changes which have already passed on it, and those which may be expected, are subjects of great interest to the Christian as well as to the philosophic mind ; and the inquiry will occur, what judgment are we to form of the present compared with the past, and of that future to which the present leads ? Asia exhibits in the past but little variety in its social condition ; amidst all the fluctuations of power and change of dynasties to which it has been subject, society has remained age after age in nearly the same position. Africa, for a very long period, has presented little else than one unvarying scene of barbarism ; the light that shone for a time on her northern coasts having become extinct, and the slave trade, a new and horrible scourge, having driven her back into darker gloom and deeper degradation. America may be considered, in its present population, as an offshoot from Europe, having received, for the most part, the elements of its social condition from those parts of the old world respectively by which it has been colonized ; and, in the case of the United States, having thrown off the shackles of long established forms, and started in a new career of popular freedom. With this exception, the great movements of society have been for many centuries among the European states ; but the aspect of the times gives strong indications that the fermentation now so active in the more civilized parts of the globe, is destined to extend itself to every portion of the human race, and that by its action even Asia and Africa will be awakened into life and change. India is already in progress through British power and influence ; China seems likely to yield at length to those innovations which she has so pertinaciously and so successfully resisted ; civilization, aided by Christianity, is working its way upwards from the Cape of Good Hope ;

France has established herself on the north of the African continent ; and British enterprise is endeavouring to gain access to the interior from the west ; so that whatever may become of the European powers in the distant future, a spirit has gone forth, and is now in action, which cannot fail to work important alterations in the condition of the whole human family.

That a great change is passing over modern society, who can doubt who has been alive to the events of the last half century ? Some may view it as fraught with danger, and others may hail it as an auspicious omen, but none can deny it. And it is equally evident that the tendency of this change is towards an equality in the enjoyment of rights, and the exercise of power. At the same time the privileged classes are alarmed, and, viewing the movement with both hatred and dread, are determined not to lose their ascendancy without a fierce and prolonged struggle.

That such a contest should exist among us, and be year after year increasing in vehemence, is ample proof of the advance which society has made in a popular direction. The time was, when within his own domains every baron ruled with kingly sway, when every vassal held his land by the tenure of dutiful obedience, and in his turn exacted from his labouring serfs the most servile homage. Then the population was but thinly scattered over the land, with but small means of communication with each other. Then there were no newspapers, no magazines, no penny post, no railroads ; no Birmingham, or Manchester, or Liverpool.

But even then there were, in the peculiar circumstances of Britain, the germs of a new order of things. Even when feudalism was at his height there were some addicted to manufactures, though on a limited scale ; and other minds were quickened into activity by the enterprise of commerce. The great bulk of the people, long after the Norman conquest, were, however, employed in agriculture, and the middle classes, such as they were, consisted principally of the yeomen of the soil. The warrior and



the priest shared between them all power, often united in support of each other, but sometimes in conflict for supremacy; but the right of self government among the people was not be admitted or tolerated.

But favoured by a variety of circumstances, by the natural energy of the English character, by the capabilities of the soil, and by a climate favourable to labour,—the commercial spirit gained strength, manufactures increased, artisans were multiplied, and merchants became wealthy. Charters were granted, and municipal corporations established. Burgesses were now called to parliament, and associated in legislation with the knights of the shire. The inhabitants began to congregate in larger numbers; not merely in the neighbourhood of baronial residences, but wherever trade flourished, and employment was to be obtained. Printing at length gave new power to the diffusion of information; the reformation excited a spirit of inquiry and cherished the love of freedom; and as commerce must have the means of transit, facilities of intercourse were opened. The consolidation of the empire, by placing all its parts under one crown, favoured internal peace; while its insular position prevented those frequent invasions by foreign powers, which so commonly checked the prosperity and retarded the civilization of other countries. Public opinion became now more easily collected, and began to have some weight. And at length, in the march of events, the nineteenth century witnesses the commerce of Britain spreading itself over the globe; her colonies establishing themselves in every quarter of the world; and single manufactories employing as many hands as a town could formerly supply: while we see the son of a cotton spinner prime minister of England, and the proud aristocracy following his guidance; and a cotton printer opposed to this phalanx, appears leading on the commercial interests of Britain, and boldly waging war, both in and out of parliament, with the hereditary lords of the soil.

What judgment, then, should we form of this state of things? how far is it favourable to the general welfare? and to what will it lead? These are the subjects which Dr. Vaughan in the present work proposes to investigate.

Ever since the days of old Nestor, it has been customary with persons "of a

certain age," to chaunt the praises of past generations, and to complain in doleful accents of the degeneracy of modern times. And there are certain habits and prejudices, as well as a certain age, that strongly dispose the mind to such views of the present and the past. The antiquarian sighs over the moss-covered ruins of embattled towers, the rusty armour, and the heraldic bearings, which remind him of the gay tournament, and the deeds of chivalry, and the baronial splendour, which have all passed away like a vision; and his indignation rises against the utilitarianism of modern society. The tractarian longs for the monasteries and cells of by-gone ages, and yearns over the long processions, the goodly pageantry, the wholesome mortifications, and the ghostly authority of ancient times; and endeavours to console himself for these departed glories, of which a ruthless and hated protestantism has despoiled the church, by making the "time-honoured fathers" his bible, by placing huge candles on the altar, by multiplying crosses in every public and private place, by eschewing the profaneness of dating by the secular calendar, and by quickening his devotions by the refreshing sight of pious red lines and letters in his prayer-books. To a power-loving and haughty aristocracy, who trace their descent, in lines more or less direct, from the feudal baron (that wholesale robber and murderer of the middle ages), how mortifying and contemptible is the present when contrasted with the past! how vehement are their exclamations against the wealth of upstart merchants and manufacturers, the multiplication of artisans, and that growing spirit of insubordination which leads the working classes to inquire into their rights, and ask for a voice in the government! as if, forsooth, they had any thing more to do, than humbly to submit to their superiors, and uncomplainingly to minister to their pleasure and become the tools of their power. Thus the past has been magnified in its advantages, while the present has been depreciated. In many a panegyric, pronounced in parliament and published by the press, the superiority of agricultural prosperity, and a rural population, has been set forth; and the awful dangers to society from commercial opulence, and the congregating of large masses of the population in our towns and cities, have been proclaimed. It is no wonder,

then, that the confident tone in which such fallacies have been repeated, aided by the unintentional exaggerations of some honest minds, and the partial and distorted facts of some less scrupulous, should have imposed on many, and created considerable alarm.

The work of Dr. Vaughan, which is now under notice, is therefore seasonable; and it is in some respects original. We know of no publication on exactly the same subject or plan. The thoughts and reasons are, in general, such as must have occurred, in a form more or less connected and extended, to the minds of most reflecting persons; but Dr. Vaughan has collected a large quantity of these scattered rays of thought, and brought them with much advantage to a focal point. He has selected a subject in itself highly interesting, and, bringing his extensive reading and habits of reflection to bear upon it, he has placed it before his readers in a clear and generally in a convincing manner. In some few places, we have thought the sententious and philosophical manner of illustrating a principle or establishing a fact rather tedious. And the argument is, now and then, too much in the see-saw, pendulum form to suit our taste, vibrating to and fro without gaining much ground; the disadvantages of a certain state of things are great, and yet there are advantages,—but even these are attended with evils, yet again these evils are mitigated, &c. But, perhaps, the Dr. may have judged such a mode the best for fairly placing his thoughts on a disputed point before his readers. The work, however, will be read, we have no doubt, with much interest and great pleasure; and we sincerely wish that it may get into the hands of many of those who think the country is much better than the town, an agricultural community vastly superior to a manufacturing district, and who see in the present movements of society nothing but dismal auguries of the future.

The work embraces an extensive view of the proposed subject, as will be seen by the annexed headings of its several chapters.

I. On the occasion and object of the present work.

II. On the social characteristics of great cities in ancient and modern times.

III. On the tendencies of modern society towards the formation of great cities.

IV. Of great cities in their relation to science, art, and literature.

V. On the age of great cities in relation to popular intelligence.

VI. Of great cities in their relation to morals.

VII. Of great cities in their relation to religion.

The fifth chapter contains much that is particularly interesting at the present period. It discourses largely on education; and in a review of the Prussian system, in commendation of which so much has been said, it is shown that the evils of this compulsory national education, some of the worst parts of which our government seems disposed to imitate, are such as every lover of his bible and his country ought to deprecate.

“But our objection to these institutions as they now exist, is not confined to the impediments, the loss, and the moral mischiefs, which they occasion. We look on them with special apprehension on account of the passiveness which they require on the part of the people, and on account of their plausible adaptation to enforce and perpetuate the submission which they enjoin.” . . . . “With a view to secure this submission, the Prussian system covers the land with government functionaries—functionaries in every place and for every thing. Strange to say, the first example of this many-handed policy was supplied by the democrats of Paris. All the provinces, departments, and communes of France were thus marked out and occupied at the time of the revolution. Government agents had their place every where, and from that time, whatever might be the department occupied by these personages, whether having respect to religion, law, education, or tax-gathering, they have all served the office of a paid police, being ever ready to uphold the power from which they have happened to receive their appointment, or to which they may be looking for the continuance of office. Patronage has become, in this manner, an alarming element of government power. We thus see, that the supervision once exercised, first by the king and then by the nobility variously located through the territory subject to their sway, is now exercised by the sovereign alone, through the medium of a host of sycophant stipendiaries who do his bidding. According to this new theory, no confidence is to be reposed in local wisdom or patriotism. Nothing material is to be entrusted to the governed, but every thing is to be moved and directed by the centralized power of the governing.”—*Pp.* 200—202.

“Schools and schoolmasters are created at the royal pleasure. They form a mighty engine, placed wholly at the service of the king, and



are no more designed to create independence, or social manhood, than the composition of the Prussian army."—Page 202.

To these remarks the following extract from Laing's *Notes of a Traveller* are added :

"The upper and the educated classes in Prussia live upon the industry of the people entirely, by the appointments under the government, either as military officers, civil functionaries, clerical or educational officials; and if they derive their living direct from the people, and not from the hand of the government, still they derive the privilege to exercise this means of living, be it in the law, in medicine, in trade, or any branch of industry, from the constituted authorities. These classes are loud enough in their adulation of the government of the late king, and of the social economy of Prussia,—of its military system, its educational system, its functionary system, and of all that emanates from the higher powers. No wonder. They are strangers to individual free agency in society, and they hold their appointments and means of living, and look for their bread, or that of their children, from the hand of government. Their voice alone is heard in the literary world, on Prussian education, religion, social economy and affairs; and their shout is one shout of praise. But the future historian of this age, judging from purer sources, from facts and principles, will regard the Prussian social economy, established by the late monarch, as an attempt, now that the power of the sword and of brute force in civilized communities is gone, to raise up an equally despotic, irresponsible power of government, by enslaving the habits, mind, and moral agency of the people, through an educational, military, and religious training, and a system of perpetual surveillance of functionaries over every man from his cradle to his grave."—*Pp.* 205, 206.

That the intellectual condition of the rural districts is much inferior to that of the manufacturing population, no one can entertain a doubt who has had opportunity of comparing them. The daily intercourse, the continued exchange of thought, the frequent discussion on topics of politics and trade, of religion and morals, which are general among the manufacturing operatives, give to them an acuteness, an activity of thought, and an extent of information, which will in vain be sought for among our peasantry. We feel confident that instances of extreme ignorance would much more rarely

be found in the precincts of the factory than in the neighbourhood of the village squire. Perhaps the following fact may be taken as exhibiting something of the characteristic difference of the two classes which we are now comparing.

Some thirteen or fourteen years ago a strong excitement prevailed among the agricultural labourers in several parts of the country; the consequence was violent attacks on the property of their employers. Hay and corn, the food of man and beast, were, in large quantities and in the most reckless manner, destroyed; and the nightly fires blazing over the country produced a general panic. About the same time there was, in a manufacturing town of the West Riding of Yorkshire, a strike for wages, which threw thousands out of employment, and which continued for several months. A dogged determination not to yield was manifested by both masters and men. Day after day crowds of half famished workmen were seen lounging about the streets; their cheeks were pallid, but their port was firm. But during the whole time not a mill was destroyed, not a single act of violence, to the best of our recollection, was offered to the person or the property of a master. Once or twice a week, the operatives assembled on a green a short distance from the town, appointed a chairman, invited the millowners to a discussion, passed resolutions, made speeches about political economy, and natural rights, and tyrannic power, and then peaceably returned home with empty stomachs, but not with heads so empty as to imagine that they could benefit themselves by destroying the property of their employers. And what, we might ask, what would have been the results, if a rustic mob had possessed the power of the operatives, at the late turn-out in the neighbourhood of Manchester?

Much has been said during the last few years, both in and out of parliament, of the wretchedness of the population, and of the luxuriance of vice, in the factory districts: we have had opportunities of comparing them with village communities, and can fully subscribe to the following remarks of Dr. Vaughan.

"Every humane man would be happy to think, with some modern travellers, that savages are generally very simple-hearted, inoffensive, and kindly-disposed persons; and to think,

moreover, with certain of our own by-gone poets, that there is something in the quietude and beauty of the rural landscape which imperceptibly refines the intellect and moral sentiments, so that the people who dwell in such scenes necessarily become assimilated to those ideas of the piping swain and lovely shepherdess which were made to be so familiar to our imagination by book and pencil in our boyhood. But the men who have visited savages, and the men who know what the character of a peasant population really is, need not be reminded of the gross deception which has been practised on the weak and unsuspecting by such descriptions."—*Pp.* 239, 240.

Our decided opinion is, from careful observation, that there is, in proportion to the respective numbers, less of almost every kind of vice in the manufacturing districts of the West Riding, than among any peasantry we have yet known. And in respect of two vices in particular, depredation on property and illegitimate births, the former portions of the community may, we believe, be compared to advantage with the latter.

At the annual meeting of the subscribers to the night asylum in Manchester, the Rev. Mr. Parkinson, a clergyman of high respectability, resident in that town, having elicited by a question put for that purpose the information that the far greater part of those who were admitted were persons from a distance, adds:

"I was desirous, moreover, that the proportion should be specifically stated, because I believe that a feeling is become very prevalent elsewhere, that there is something in the character of manufactures which is unnatural and opposed to the will of God. Now I maintain that the state to which we are tending in manufactures is as much the will of God as agricultural pursuits. I have no national predilections for my present mode of thinking. My birth and early education put me in a very different position from the one in which I now am; but being now an inhabitant of Manchester,—having had ample opportunity of observing and judging,—and being in a position where I can have no motive for a partial judgment,—I maintain that if we can strike an average of all classes of our population and the population of other districts, we shall find that the morality of this district will not be below that of the

most primitive agricultural population."—*Page* 236.

We have room but for one more extract, and that is from the section which relates to "commerce and patriotism." Dr. Vaughan, having shown that commercial pursuits are favourable to genuine patriotism, continues thus:

"Experience, we think, is every where in favour of these views. In all times of trial, the commercial states, both of the ancient and modern world, have shown themselves capable of brave and patriotic effort, and on a scale which no people have surpassed. It was the glory of Tyre to have presented a stronger resistance than all southern Asia beside, to the power of the Babylonian empire in very ancient times, and to the arms of the Macedonian conqueror in a later age. Carthage proved a stronger barrier to the progress of Roman ambition than half the cities of the civilized world. Athens was commercial, but was it less patriotic than Sparta, which was not so? Where do we find so brilliant a patriotism during the middle age, as in the history of the commercial republics of Italy, and in the federations of commercial towns in Germany and Flanders? and where over the wide surface of history do we meet with more generous or noble displays of this feeling than in the United Provinces,—a band of small commercial states, which having wrung their own freedom from the grasp of the most potent monarchy in Europe, every where crossed the path of the despotic like an impassable rampart, and became, during more than two centuries, the great defenders of the civil and religious liberties of protestant Christendom? Much of the spirit, in this respect, exhibited formerly in the United Provinces, may still be seen in the states of the American union; and it scarcely need be observed, that the power which should make war on the great western republic, upon the assumption that her commercial spirit can have left her little of the spirit of patriotism, would not be long in discovering its mistake."—*Pp.* 264, 265.

In conclusion, we are bound to say that we have derived much pleasure from this work of Dr. Vaughan, which combines so much sound sense, true philanthropy, and Christian philosophy. We sincerely thank him for it, and trust that it will occupy a place in the libraries of very many of our friends.



## BRIEF NOTICES.

*The Sacred Writings of the Apostles and Evangelists of Jesus Christ, commonly styled the New Testament; Translated from the Original Greek, by Doctors George Campbell, James Macknight, and Philip Doddridge. With Prefaces, various Emendations, and an Appendix, by Alexander Campbell, of Bethany, U. S. An entirely new Edition, Revised and Corrected.* By WILLIAM JONES, A.M. London: Houlston and Stoneman, and G. and J. Dyer. 24mo. pp. 522.

Twenty-five years ago, a London bookseller published a thick pocket volume containing the text of Dr. George Campbell's translation of the four gospels, Dr. Macknight's translation of the apostolic epistles, and the Acts and Revelation from the Family Expositor of Doddridge. The book was known by the name of *Lepard's Testament*; and though it had no external attractions, it found a ready sale. A few years ago, Mr. Alexander Campbell of Bethany, Virginia, republished this volume, with prefaces and an instructive appendix, but with many alterations of the translation for which he made himself responsible. This work we reviewed in 1839, pointing out some things in our judgment objectionable, but giving to it strong general commendation. It has since been treated by some of our critical contemporaries with a severity the justice of which we have never been able to perceive; and for which we can only account by supposing that they are better acquainted with his other works than we are, and that errors contained in them have occasioned a distaste for this performance. Mr. Jones, the editor of the present volume, has published formerly, it appears, a pamphlet entitled "Strictures on Campbellism," and he says that he has "divested the whole of the alterations and emendations of the American editor." Why, in this case, the title page should retain the words "various emendations, and an appendix, by Alexander Campbell," we cannot imagine. Mr. Jones speaks also of the freedom he has taken "in restoring the text of the New Testament to the state in which it was left by Messrs. Campbell, Macknight, and Doddridge." Yet we find in the gospels variations from the renderings of Dr. George Campbell, and in the epistles variations from the renderings of Macknight. The translation is neither as it was before Alexander Campbell touched it, nor as it came from his pen. This we regret; while we acknowledge that it is nevertheless a good translation. The book is pretty and portable; and we wish it an extensive circulation.

*Cyclopædia of Biblical Literature.* By JOHN KITTO, Editor of "The Pictorial Bible," &c. &c. Assisted by various able Scholars and Divines. Edinburgh: 8vo. Parts I. and II. Price 2s. 6d. each.

The utility of works of this description is generally acknowledged, and some of them have

acquired deservedly a high reputation. The advances made of late years in biblical science, and the progress of the public mind in reference to it, invite, however, a new and comprehensive performance, and from an inspection of these portions we anticipate that this will be a more complete and interesting hand-book for the student of scripture than any of its predecessors. They fully equal the highest anticipations we had formed of what they would be; and this is saying a great deal, as we know of no man from whom we should expect so much in this particular department as Mr. Kitto. His previous publications have evinced so extensive an acquaintance with the subjects of which a work of this kind should treat, with so much purity of taste and solidity of judgment, that we welcome it most cordially, and venture even now to recommend it strongly to the attention of our friends. It is to be comprised in one octavo volume, and to include several newly constructed maps, with a large number of wood engravings, representing landscapes, buildings, monuments, plants, animals, illustrations of manners and customs, "and whatever can be more clearly displayed by pictorial than by written description, or by which the written text may be in any degree elucidated."

*The Question, "Is it the Duty of the Government to provide the Means of Education for the People?" Examined.* By GEORGE PAYNE, LL.D. London: 12mo. pp. 32. Price 6d.

In this tract Dr. Payne examines, with his usual calmness and good sense, the principles on which he conceives the *Factories' Bill* to be founded: namely, that it is the duty of the government to provide the means of education for the operative classes,—that this education must be based on religion,—that it must be carried on by the agency or under the control of the established clergy,—and that the religious principles taught must be those of the church established by law. Against these views he argues successfully, showing that a government undertaking to give such an education goes beyond its province, and must necessarily commit injustice. It is against *religious* education by the government that he presses his argument; but the principles he lays down, if carried to their legitimate extent, would show also that secular education is no part of the business of national rulers. Dr. Payne justly remarks, that had the government of this country possessed the wisdom to let many things with which they have interfered alone, our commerce, our religion, and our national character would have been the gainers by it. We will add, that if the government would now retrace its steps, and remove those restrictive laws which impoverish the labouring classes, they would do more to promote general education, in that way, than they can possibly do by direct enactments.

Furnish the parents with employment and pay them for their labour, and they will soon obtain better education for their children than can be communicated by any national or parochial establishments.

*Sermons preached in the Ordinary Course of his Ministry, and chiefly at Manchester, by the late ROBERT STEPHENS McALL, LL.D.* London: 8vo. p. 472. Price 12s. cloth.

Referring our readers to the Baptist Magazine for May, 1840, for an estimate of Dr. McAll's mental powers, and of the characteristics of his pulpit discourses, we need only say that the pages of this volume bear the impress of the same energetic mind that produced the former elaborate volumes. Though these are sermons "preached in the ordinary course of his ministry," they are by no means ordinary sermons. Dr. McAll, it appears, rarely wrote at length what he intended for his usual congregation; but amongst his papers some complete sermons, which he had delivered at home, were found. A selection from these constitutes the present publication, which is adorned by a portrait highly approved by those who are best able to judge of its resemblance to the admired preacher.

*Poetical Remains of Lucretia Davidson, collected and arranged by her Mother: with a Biography by Miss SEDGWICK.* London: Tilt and Bogue. Foolscap 8vo. pp. 310.

Admirers of the Life and Remains of Margaret Davidson, which we recommended to the attention of our readers in December last, will find here a volume similar to that, both in its external and internal characteristics. The two sisters resembled each other in precocity of genius, in ardour, and in elegance of taste; and both fell victims, at an early age, to that insidious malady which chooses for its prey the fairest and the best of our species. Lucretia was thirteen years of age when Margaret was born; she is exhibited in the frontispiece with Margaret on her lap, and the infant Margaret was the theme of many of her verses. We will not draw a comparison between the two: they were both born poets; but in her seventeenth year, sitting in her bed, supported by pillows, Lucretia wrote her Last Farewell to her Harp, saying,—as must be said, sooner or later, to every earthly pleasure,—

"And must we part? yes, part for ever;  
I'll waken thee again—no never;  
Silence shall chain thee cold and drear,  
And thou shalt calmly slumber here."

#### RECENT PUBLICATIONS

##### Approved.

A Tract for These Times. A Plea for the Sufficiency of the Scriptures, and the Right of Private Judgment, viewed with Reference to National Education, and the Present Crisis of Religious Freedom. By J. C. GALLAWAY, A.M. *West Bromwich: Murray; London: Ward & Co.*

The History of the iniquitous "Schism Bill" of 1714, with its persecuting Enactments; interspersed

with Historical Illustrations and Notes. By J. A. JONES, Minister of Jireh Meeting, Brick Lane, Old Street. Third Thousand. London: 12mo. pp. 12. Price 1d.

The Whole Case of the Unbeneficed Clergy; or a Full, Candid, and Impartial Inquiry into the Position of those Clergy commonly called the Curates of the Established Church. By a Presbyter of the Church. Humbly dedicated to the Archbishops and Bishops of the Church. London: 8vo. pp. 32. Price 1s. 6d.

A Letter to the American Peace Society, from a Member of the Committee of Peace in Paris. Paris: 8vo. pp. 31.

Anti-Duel; or, a Plan for the Abrogation of Duelling which has been tried and found successful. By JOHN DUNLOP, Esq. London: Houlston & Stoneman. 8vo. pp. 88.

The Holy Bible, containing the Old and New Testaments, translated out of the Original Tongues: Accompanied throughout with a brief Hermeneutical and Exegetical Commentary and Revised Version. By the Rev. T. J. HUSSEY, D.D., Rector of Hayes, Kent. Part III. London: Colburn. Imp. 8vo.

Memoir of the Rev. Henry Möwes, late Pastor of Altenhausen and Ivenrode, Prussia. Principally translated from the German. With an Introduction by the Rev. JOHN DAVIES, B.D., Rector of Gateshead, Durham; Author of "An Estimate of the Human Mind," &c. London: (Tract Society) 18mo. pp. 168.

M'Gavin on "The End of Controversy;" being Strictures on Dr. Milner's Work in Support of Popish Errors, entitled, "The End of Religious Controversy." By WILLIAM M'GAVIN, Esq. London: (Tract Society) 32mo. pp. 416.

Sketch of Popery. London: (Tract Society) 32mo. pp. 300.

Mamma's First Lesson Book. By a Mother. London: (Tract Society) 18mo. pp. 132. Price 1s.

Electricity, its Phenomena, Laws, and Results. London: (Tract Society) 16mo. square, pp. 184.

The Ear. London: (Tract Society) 16mo. square. Price 4d.

The Tongue. London: (Tract Society) 16mo. square. Price 4d.

The Sense of Smell. London: (Tract Society) 16mo. square. Price 4d.

Useful Hints to Teachers. Published under the Direction of the Committee of the Home and Colonial Infant School Society. London: Nisbet, 16mo. pp. 70.

Ninety Psalms and Hymns for Public Worship. Arranged Alphabetically. London: Jones. 32mo.

The Acquisition of Knowledge: a Lecture, by the Rev. W. LEASK. London: 12mo. pp. 23. Price 2d.

The Fearful Christian Encouraged. London: 32mo. pp. 41. Price 2d.

The Eclectic Review. May, 1843. London: Ward & Co.



# INTELLIGENCE.

## EUROPEAN CONTINENT.

### DENMARK.

The following extract from a letter written by Peter C. Münster, bishop or pastor of the baptist church in Copenhagen, has been communicated by the secretary of the Baptist Continental Aid Society; who observes,

“There could not be a finer subject of contemplation, alike for the Christian and the painter, than Peter C. Münster, at the moment when he had arisen from the signature of the letter to the Councillor of State.”

“While I still was in prison, a royal ordinance was, on the 27th of December last, unexpectedly promulgated, which grants to the baptists a sort of liberty to reside every where in Denmark, and to have private prayer meetings and communion according to their rites, and also allows them to establish a congregation at Fredericia, a small town in Jutland; but all this under the strictest superintendence from the clergy of the state church and the police. None, however, except the inhabitants of the above-mentioned town, must be baptized and received into the baptist congregation; and the children of baptists must be brought to the sprinkling of the state church,—if not voluntarily, then forcibly. All these grand privileges! are granted to us on condition that we now remain quiet and make no proselytes,—for in that case we are threatened with the loss of this liberty, as it is called, and then the persecution is to break out afresh. There was also promulgated a royal decree of the 30th of the same month, by which the fines still unpaid and all penalties were remitted, and we liberated from prison. The day before this last decree was promulgated, one of the members of the Chancery (a member of the king's legislative board in Denmark) paid me a visit in the prison, being commissioned by the king to admonish me now to refrain from all missionary activity, considering the great favour shown to the baptists, and also to advise me to present a most submissively humble petition, desiring to be liberated from the prison, which petition he affirmed would be granted. I offered to send a written reply to this exhortation, and take the liberty of here inserting this answer, that you may see how I have taken, and how I intend to avail myself of, this gracious favour, as it is called.

“SIR,—Having well weighed and considered my own present relation and that of

my denomination to the state, and having more particularly sought advice from my infallible councillor, the Lord of heaven and earth, I take the liberty of communicating most respectfully to your worship my scruples as to the presentation of a petition to his majesty the king, according to your well-meant and kind advice; and I do this so much the more, as my conversation with you has created the most unreserved confidence in your good will, although I at the same time have not lost sight of the fact that good will and duty are not always inseparable. Life has for me no value without that activity to which I have been called by God and the congregation, being regularly ordained thereto. This activity has, by his majesty's most gracious decree in the baptist affairs, in such a degree been circumscribed and subjected to the hierarchy in the state church, that it will be easier for me to submit to the hardship of imprisonment for life,—being then ignorant of the possible dissolution, through parties, bigotry, and fanaticism, of that congregation for which I have maintained such a hard contest, with view to its spiritual as well as its civil improvement,—than subject myself to a consistent enforcement of the above-mentioned royal decree. I comprehend full well, more particularly since my conversation with you, the great difficulty of granting at the present moment a complete religious liberty to the baptists in Denmark; but as it has been carved for me I can make no use of it whatever, and I prefer to be immured alive for my faith and persuasion,—for thus I save my soul alive, and satisfy my conscience,—rather than walk about, like an automaton, without will, wound up and set a-going by the clergy of the state church; thus rendering myself a laughing-stock to my own countrymen and other nations, who with interest and sympathy have watched the conduct of the Danish baptists; and, what is infinitely worse, reduce myself to despair concerning the salvation of my soul, since I actually should deny that Master who redeemed me with his blood, and commanded me not to spare my blood in fighting for him, and to remain faithful unto the end, that I might inherit the imperishable crown of life. I beg your worship to permit me to repeat to you what I felt myself obliged to declare to his majesty; a bodily incarceration for life is not so hard for me as the spiritual imprisonment which is to be called liberty. I can, accordingly, how willingly soever I would adopt your well-meant counsel, not petition for the latter, since I

prefer the former. As for the rest, I refer my cause, and the cause of that denomination which is dear to me, to the King of kings and the Judge of judges, and pray him to instruct the heart of our beloved earthly king, and the hearts of his council, to do in this important affair his will and pleasure. With great respect,

(signed) PETER C. MÖNSTER.

"The next day after I had despatched this letter I was, however, liberated, without any condition whatsoever, and I now continue to labour in the same manner as before. Still the police are present every Sunday at the entrance to our place of meeting, and drive away all those who are not baptists; nay, even my own daughter, who is a believer (she is a girl sixteen years of age, now tried and found worthy of baptism), was not allowed to enter, although she with tears entreated to be admitted. We have, accordingly, now divided the congregation into several smaller bodies, meeting separately, which it is not so easy for the police to control, and this must continue till the police get tired of this mode of persecution. The children are forcibly taken from the parents by the police, and brought to the sprinkling of the state church, since no baptist, voluntarily, suffers this to be done. Since my liberation from prison, I have gone on a missionary journey in the country, and at the same time visited the other small congregations, and conversed with their superintendents respecting our relation and our situation towards the state and its clergy; and I have great reason to rejoice that we are all of one mind, and labour in the same manner, and for the same end—the liberty of propagating gospel truth for ourselves and future generations. I expect in the course of this month to receive between twenty and thirty catechumens into our congregation; but as the congregation sees that I shall be immediately after imprisoned again, and that this imprisonment will be more severe than the preceding, and that the results of the lawsuit, according to the laws and the threats which have been made, will be a protracted punishment in the house of correction, it (the congregation) has unanimously determined not to allow myself to baptize, but to choose an unmarried brother for that purpose, whose activity would not be so much missed, and whose liability to punishment would not be quite the same as mine, as I have already been punished several times, and the punishment is always redoubled when repeated; however it is still uncertain what there will be done, for I should wish to baptize myself, and, by God's assistance, I do not fear the consequences. The Lord's will be done: his promise, "I will never leave thee nor forsake thee," I apply to myself, and I see every day instances of his power being perfected in my infirmity. The situation and

the important activity in which the Lord has placed me, and which I am conscious of not having assumed myself, far exceeds my humble powers, and if the Lord's faithfulness had not in a wonderful manner upheld me, I must—considering the slender means, both spiritual and bodily, that are at my command—long ago have succumbed in the internal and external conflicts I have had to sustain, of which the former, however, are the most severe."

Surely the friends of religious liberty and high Christian principle, will not leave the Continental Aid Society with such limited means as the institution has hitherto possessed.

Donations and annual subscriptions may be forwarded to Mr. George Morton, Leeds, the treasurer; or to Mr. Richardson, solicitor, Leeds, the honorary secretary.

#### HAMBURGH.

The following summary of recent proceedings at Hamburg, has been communicated by Mr. Rothery.

"I have just received a letter from our brother Oncken, pastor of the baptist church at Hamburg, from which it appears that the spirit of persecution has again been revived in that city.

"It would seem that information had been laid against our brother that he continued to administer the sacraments; he was therefore cited before the senate and sentenced to pay 300 marks, or go to prison for four weeks. There are many reasons why Mr. Oncken could not do the former, and consequently by this time he no doubt is a prisoner at Hamburg for the gospel's sake. I regret that our friend has for some time been in a bad state of health, and for some weeks has been obliged to retire a little way into the country, and to suspend all mental occupation. This, with manual labour in the garden, has been beneficial to him, but I fear his incarceration will throw him back. But that Redeemer, in whose cause our brother labours with so much zeal and intrepidity, does not leave him to fight alone, but as the affliction abounds, so his consolation by Christ also abounds. In reference to this affair Mr. Oncken observes, 'I rejoice to add the Lord is very gracious to me, keeping my heart in perfect peace, being stayed on him. We know and believe, that these joined together are worth worlds, that all things work together for good, and that the devil and all who are with him cannot hurt a hair of our head, and that he and his, by a wonderful overruling providence, must help on the great designs of Jehovah in the salvation of his people. Should this persecution end with this single



measure, I shall consider it as very mild, and rather as a proof that a better feeling begins to gain the ascendancy.

“Our services as yet have gone on as usual, and in the sentence against me no mention is made of preaching, but only the sacraments. We wait our Lord’s pleasure, and are confident, unworthy and sinful as we are, he loves us too well to allow any thing to come upon us which by his grace we cannot bear. How little the material flames, which threatened to consume our city last year, have effected in destroying the spirit of hatred to Jesus and his disciples, may be learned from the above statement, and other events which have recently occurred. On the 8th inst. one brother was banished from Hamburg for twelve months for distributing religious tracts, another has been threatened with imprisonment and banishment for the same offence, and a third has been sentenced to pay a fine of five dollars. In the meantime we are abundantly rewarded for any little trial we are subject to in the success with which the Holy Spirit accompanies his own truth. Not fewer than thirteen converts have been immersed within the last fortnight, so that we had a larger addition to the church last Lord’s day, than on any previous occasion. And what does it matter, if our path be not so smooth as flesh and blood would wish, if we are but instrumental in the ingathering of God’s elect to the fold of his dear Son? A few more faithful struggles and we shall enter the rest prepared for the people of God.

There shall I bathe my weary soul  
In seas of heavenly rest,  
And not a wave of trouble roll  
Across my peaceful breast.”

“Besides the state of prosperity enjoyed by the baptist church at Hamburg, the labours of our brother and his coadjutors continue to be blessed amidst much opposition elsewhere. In Hanover and the grand duchy of Oldenburg, the baptists are exposed to persecution, which begins to assume a very threatening aspect. At Othfreesen and other places near the Hartz mountains, they are incessantly imprisoned, and the chief magistrate of that district has proclaimed that these measures shall be multiplied like a shower of rain if they do not desist from what he calls their enthusiasm.

“Every kind of religious assembly, the distribution of religious tracts, and the journeys of our dear missionary brethren, are strictly forbidden by the consistory at Jeven.

“Their Spirituals, as they are termed, have called in the powers that be, to see to it that their conclusions are put in force against our brethren. But they maintain their ground, and continue God’s witnesses to a dying world, and the great antichristian abominations, who seek to silence their testimony and crush the rising cause. But they still increase.

and their influence is beginning to be very generally felt. I am sure the churches of Christ in these lands will sympathize with, and not cease to remember them at the throne of grace.

“Since the above was written I have received a short note from our brother Oncken, dated 15th inst., stating that he was then just going off to prison.”

## ANNUAL MEETINGS.

### BAPTIST UNION.

On Wednesday, April 19, 1843, at eleven o’clock, A. M., the ministers and delegates of the Baptist Union assembled in Devonshire Square Chapel. After prayer by the Rev. J. Venimore of Ingham, and an appropriate opening address by the chairman, the Rev. B. GODWIN, D.D., it was moved by the Rev. W. Groser, seconded by Mr. Gould of Lough-ton, and resolved unanimously :—

“That all brethren, being either ministers or members of approved baptist churches, desiring to attend the session, be admitted on recording their names and the churches to which they belong.”

The Rev. J. H. Hinton (one of the secretaries) then read the report of the committee, and the treasurer presented an audited statement of accounts. It appeared that the income of the year had been sufficient to reduce the balance against the Union from £22 to £13.

It was then moved by the Rev. Joseph Tyso of Wallingford, seconded by Mr. Richardson of Leeds, and resolved unanimously :—

“That the report be received; and that it be published under the direction of the committee.”

It having been recommended in the report that “the chairman should nominate a committee of seven, whose business it shall be to bring up a list of brethren to be nominated as treasurer, secretaries, and committee, for the year ensuing, and that upon this nomination the election take place as usual”—it was moved by the Rev. R. K. Brewer of Coleford, seconded by the Rev. D. R. Stephen of Newport, and resolved unanimously :—

“That the recommendation of the report concerning the manner of electing the committee and officers for the ensuing year be adopted.”

The chairman then named the following committee :—the Revs. R. K. Brewer, D. R. Stephen, W. Groser, H. Black, J. Venimore; Messrs. Richardson and Robinson.

The Factories’ Bill (Educational Clauses) was then taken into consideration; when it was moved by the Rev. J. H. Hinton, seconded by the Rev. D. R. Stephen, and carried unanimously :—

“1. That without referring, in the first instance, to the object of the educational clauses of this bill, the Union denounce the proposal to lay, in whole or in part, the cost and maintenance of schools on the

poor rates, by the sole authority of the committee of privy council, without allowing the rate payers a voice in any manner in either its assessment or expenditure, as an attempt on the one hand to wrest the power of raising money from those who constitutionally hold it, and, on the other, to withdraw those who expend it from just and necessary control.

"2. That, inasmuch as the object of these clauses is religious, the assessment to be made under them is essentially an ecclesiastical exaction; and that, as such, it is an aggravation of a grievance already long and justly complained of, and a most offensive and hazardous change in the character of the poor rate.

"3. That, inasmuch as the main object and tendency of these clauses is to disseminate the principles and to augment the influence of the established church, the assessment to be made under them is additionally offensive as a scheme of ecclesiastical exaction for a sectarian purpose; and a purpose the accomplishment of which will tend at once to diffuse pernicious errors, to debase the national spirit, and to extend and consolidate an ecclesiastical despotism.

"4. That, inasmuch as the bill restricts the education of the operative classes to selected schools, it unwarrantably interferes both with the sacred rights and the tender affections of parents, and with the private interests of the conductors of schools; and that it will thus create a large amount of dissatisfaction and destitution.

"5. That, inasmuch as the bill proposes to render compulsory attendance on Christian instruction, it is utterly inconsistent with the rights of conscience, as justly claimed by persons of every class; it is peculiarly oppressive in the case of all persons who reject the Christian religion; and it opens the door to further and unlimited interference with our religious liberties.

"6. That, inasmuch as the bill suspends the privilege of granting certificates for labour by the selected schools (whether they may have been aided by a public grant or not) on their state of efficiency as reported by a government inspector, it adopts a system which is capable of being wrought in a hostile spirit towards particular schools; and which may be employed to effect what the Union would consider a most undesirable and calamitous result—the subjection of popular education to the exclusive control of the church established by law.

"7. That, inasmuch as the bill proposes, in the schools which shall be created or adopted under it, to require the attendance of the children on Sundays, without any exception for religious teaching, during three hours, and, with an ineffective exception, at the service of the established church, it will destroy at once the existing Sunday schools; in which it may be affirmed that an affectionate and assiduous religious culture is given by unpaid teachers to not less than two millions of children in the three kingdoms, and to more than two hundred thousand in the baptist denomination alone.

"8. That, on the whole, the educational scheme developed in this bill is characterized by a wanton sacrifice of private interests and domestic affections; by a humiliating subservience of the state to the church; by a spirit of intolerance and despotism; and by a disregard of those principles of civil and religious freedom, so often and solemnly recognised by the British legislation: and that, should the bill pass into a law, it must be regarded as the repeal of the charter of English liberty, both civil and religious, and of the constitutional principles which placed the house of Brunswick on the throne of these realms." \*

*Adjourned.*

*Friday, April 21, 11 A.M.*

The Rev. T. D. Reynolds of Earl's Colne prayed.

\* This series of resolutions is here inserted entire, although the last three of them were not passed until Friday.

Mr. Richardson moved, and the Rev. F. Trestrail seconded, a further resolution on the Factories' Bill; on which, after a long discussion, it was resolved, on the motion of Mr. Pewtress, seconded by the Rev. A. G. Fuller,

"That the proposed resolution be referred to a committee of seven to revise, and to bring up at an early sitting next week: the committee to consist of Rev. Drs. Cox and Steane; Rev. Messrs. Stovel, Trestrail, Burns, and Hinton; and Mr. Pewtress."

It was then moved by the Rev. Dr. Cox, seconded by the Rev. S. J. Davis, and carried unanimously:—

"1. That, in the opinion of this Union, the modifications of the Factories' Bill indicated in the resolutions brought forward by Lord John Russell leave untouched its essential mischiefs; and that, consequently, the introduction of these resolutions does not warrant a moment's relaxation of the opposition to the bill.

"2. That this resolution be advertised in the *Patriot*, *Nonconformist*, *Morning Advertiser*, *Times*, and *Morning Chronicle*."

*Adjourned.*

*Monday, April 24, 11 A.M.*

A public meeting for prayer was held, according to announcement, at this hour. At half-past twelve the Union resumed business.

It was moved by the Rev. Dr. Steane, seconded by the Rev. Dr. Murch, and resolved unanimously:—

"That the Union warmly congratulate the denomination on the approaching realization of a desire long cherished, in the erection of convenient premises for denominational purposes, and especially of a room adapted for a denominational library. They now, therefore, more earnestly than ever, entreat all persons interested in this important object to make arrangements, whether by donation or bequest, for enriching it by contributions of books, maps, manuscripts, pictures, sculpture, autographs, and other matters tending to augment its value and general utility."

It was moved by the Rev. J. H. Hinton, seconded by the Rev. F. Trestrail, and resolved unanimously:—

"That the Union, having on former occasions expressed its regret at the continued existence of slavery in the British possessions in the East, takes the earliest opportunity of recording in terms of congratulation and gratitude those recent acts of the British government, by which a death blow has been struck at this system of oppression and wrong, and its speedy extinction secured.

The state of the denomination, as exhibited in the returns, being taken into consideration, it was moved by the Rev. Dr. Belcher, seconded by the Rev. Joseph Tyso, and resolved unanimously:—

"That the enlarged view of the baptist denomination in Great Britain and Ireland which the Union are enabled to take on the present occasion, awakens in them lively emotions of Christian sympathy, combined with both gratitude and humiliation.

"On the one hand, they cannot but feel grateful in reflecting that the churches of their brethren number 1675, and that the members of the churches exceed 154,000; that within the last three years 105 new churches have been formed; that their clear increase during the last year may be computed at 12,500; that



their Sunday scholars may be estimated at 210,000, and their village stations at 4,150; and that the rate of clear increase in the body appears to be upwards of eight per cent. per annum.

"On the other hand, they find cause for deep humiliation in the facts, that during the same period of three years, no less than sixty churches have ceased to exist; that about one fourth of the whole number have received no clear increase during the last year, and that more than one eighth of them have suffered diminution.

"While the Union most gratefully acknowledge the goodness of God in the increase bestowed, they would suggest a faithful inquiry into the causes of the local decay; and would recommend a spirit of enlarged desire and fervent supplication, in order that, through the mercy of him that loveth her, all the borders of Zion may equally rejoice."

The committee appointed to prepare a list of brethren to be proposed as officers and committee for the year ensuing brought up their report, to which several names were added on suggestion; and the whole list was unanimously adopted.\*

The committee on Mr. Richardson's resolution brought it up in a revised form, and it was ultimately adopted as follows:

"That the Union feel it their duty to declare that they do not consider the education of the community to be the proper business of the state, they hold on the contrary, that, because it is beyond the just province of civil government, and because it cannot fail to influence religious opinions, popular education ought not to be interfered with by the state in any way of direction or control; all such interference being inconsistent with the right of private judgment, and the permission of it affording an indirect sanction to the antichristian principle of ecclesiastical establishments."

It was then resolved unanimously:—

"That a petition founded on the resolutions which have been adopted respecting the Factories' Bill be presented to the house of Commons."

A draft of said petition was read and approved.

*Adjourned.*

*Wednesday, April 26, 10 A.M.*

The Rev. T. Pottenger of Bradford (Yorkshire), engaged in prayer.

It was moved by Mr. Pewtress, seconded by the Rev. J. Millard, and resolved unanimously:—

"That the petition against the Factories' Bill be presented by the right honourable the Lord Mayor."

It was moved by the Rev. S. J. Davis, seconded by the Rev. T. Morris of Portsea, and resolved unanimously:—

"That the resolutions on the subject of the Factories' Bill be communicated to the Right Hon. Sir James Graham, Bart."

The state of our baptist brethren on the continent of Europe being (in the unavoidable absence of Mr. Richardson) taken into consideration, it was moved by the Rev. C. Room, seconded by the Rev. T. Jackson, and resolved unanimously:—

"That the Union continue to regard, with deep sympathy and lively hope, the work of the Lord among their brethren on the continent of Europe, and the sufferings to which they are exposed: and that a letter, expressive of the fraternal love of the Union towards them, be forwarded through the corresponding members of the committee."

It was moved by the Rev. Dr. Hoby, seconded by the Rev. J. B. Pike of Newbury, and resolved unanimously:—

"That on occasion of the decease of his Royal Highness the Duke of Sussex, the Union record their high admiration and grateful remembrance of this illustrious prince, as the uncompromising friend of the principles of civil and religious liberty. Both in his place in parliament, and in public association with the people of England, has he advocated and sustained them; and throughout a long course of public life he has exercised an influence in their favour, adapted to endear him to the hearts of the present and of succeeding generations, and to render his royal highness's death, at so critical a period, pre-eminently a public loss.

*Adjourned.*

*Friday, April 28, 10 A.M.*

The Rev. T. Welsh of Uxbridge, engaged in prayer.

It was moved by the Rev. W. H. Black, seconded by Mr. Kelsall of Rochdale, and resolved unanimously:—

"That, in the judgment of the Union, the recent spread of Puseyism is, with small exception, a mere transition from one form of religious delusion to another; that its rapidity, unprecedented in relation to any element of truth, may be accounted for by the congeniality of the system, on the one hand, with the interests of the clergy, and, on the other, with the spiritual apathy of the laity; and that against this, as against all other forms of false religion and error, the most effectual stand will be made by endeavours to generate and nourish a sincere and enlightened personal piety."

It was moved by the Rev. S. Green, seconded by Mr. C. Burls, and resolved unanimously:

"That, in the opinion of the Union, the avowed and strenuous effort now making on the part of the established church, to possess herself of the entire control of education, as the "supreme instructor of the nation," is an additional and demonstrative evidence of what they have always held, namely, that there is no security for the religious or civil liberties of Englishmen, short of dissolving the connexion between the church and the state."

It was moved by Mr. Pewtress, seconded by the Rev. S. Brawn, and resolved:—

"That the members of this Union feel deeply convinced that the manifestly deteriorated condition of our rapidly increasing population, as evinced by the multiplication of charities, workhouses, and prisons, is principally to be ascribed to the effect of laws which restrain the operations of commerce, the profitable pursuit of agriculture, and the adequate remuneration of industry; and they call on their brethren and friends to seek, by every constitutional means, the repeal of such laws."

It was moved by Mr. Robinson of Leicester, seconded by Rev. W. Elliott of Somers Town, and resolved unanimously:

"That the Union deeply regret to learn, that, notwithstanding the abandonment of the pilgrim tax at

\* The names will be given in the report.

the temple of Juggernaut, in India, the British government are still implicated in the impleties of that temple by the assumption of the lands pertaining to it, and a grant of money return; and that the Union conceive the cessation of this grant, and the restoration of the lands appropriated to the support of the temple, is the only way to clear the British government in this matter."

*Adjourned.*

*New Park Street, 5 P.M.*

In the absence of the Rev. Dr. Godwin, the treasurer was called to the chair.

It was moved by the Rev. Dr. Steane, seconded by Mr. Haddon, and resolved:—

"That this Union, recognizing the essential oneness of all true Christians, have ever cherished towards them, notwithstanding diversities of judgment, a spirit of holy love, which they hold to be, in apostolic language, "the bond of perfectness;" and that they feel it a duty at this crisis, to declare their conviction that the power of the gospel is enhanced, and the evidence of its divine character more convincingly displayed, in proportion as the professed disciples of Christ love each other."

The thanks of the Union were voted to the pastors and deacons of the churches at Devonshire Square and New Park Street respectively, for the use of their chapels on this occasion.

The thanks of the Union were voted to the Rev. Dr. Godwin, for the courtesy and assiduity with which he had applied himself to the duties of his office.

*Adjourned.*

*Public Meeting.*

A public meeting of the Union was held in New Park Street Chapel on Friday evening, April 28th. Dr. Godwin presided; and, after prayer by the Rev. T. Morris of Portsea, information respecting the state of the Union, and the proceedings of the private meetings, was communicated, and addresses were delivered by the brethren Hinton, Marsh of Missenden, Morris of Burton on Trent, and Dr. Steane.

#### BIBLE TRANSLATION SOCIETY.

The third annual meeting of this society was held in New Park Street Chapel on the evening of Wednesday, April 26, 1843.

After singing, prayer was offered by the Rev. W. Groser. The chair was then taken by Charles Robinson, Esq., of Leicester, who addressed the assembly, and called on the secretary, the Rev. Dr. Steane, to read the report.

#### *Report.*

The return of the annual meeting of the society demands at the hands of its committee a statement of their proceedings during the year. They have felt the important nature of the trust confided to them, and have endeavoured to discharge it in the manner which

seemed best calculated to promote the design of the institution. They have reason to think that it is regarded by the denomination with growing interest, and will continue to be upheld by our churches, as at once the evidence of their inviolable attachment to sound canons of biblical translation, and the instrument by which they will aim to give to the heathen the uncorrupted word of God.

The oriental part of the world is the chief but not the only sphere with which the committee have been engaged in prosecution of their duties; and they venture to express a hope—not, they trust, ill founded—that the day is not very remote when they may be privileged to report that, in addition to existing fields of labour in Asia and South America, they are lending a willing hand in the Christian culture of the tribes of Western Africa.

It is mentioned by the committee as a circumstance calling for grateful acknowledgment to the Father of mercies, that the missionary brethren in Calcutta, more especially occupied in translating and printing the sacred scriptures, have been permitted uninterruptedly to pursue their important engagements. And they have pursued them with the diligence of men who are anxious to work while it is day. The following statement will show that their unremitting toil, not less than their conscientious integrity, renders them worthy of our best support.

#### *Works Completed.*

##### *In Bengali :*

Matthew.....	15000
Mark.....	15000
Acts.....	3000
Luke and Acts.....	3000
Gospels and Acts.....	2500
New Testament (revised edition)...	5000
Historical Books of the Old Testament, with references.....	1000
Bible, Vol. I., Gen. to Esther, ditto.	500
Genesis and part of Exodus (rep.)..	5000
Proverbs (reprint).....	5000
Isaiah and Daniel .....	5000
	<hr/> 60,000

##### *In Hindustáni :*

Luke and Acts .....	2000
Gospels and Acts.....	1000
	<hr/> 3100

##### *In Hinduí Deb. Nágrí Character :*

Matthew (reprint) .....	3100
Mark (first edition).....	3000
Luke (ditto).....	3000
John (ditto).....	3000
Acts (ditto).....	3000
Gospels and Acts (ditto) .....	1000
	<hr/> 16,000

##### *In Hinduí Kaithí Character :*

Matthew (first edition) .....	5000
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##### *In Persian :*

New Testament .....	1000
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##### *In Sanskrit :*

Genesis and Part of Exodus.....	2500
Proverbs.....	2000
	<hr/> 4500
	<hr/> 89,500



This number, added to those of former years, makes an aggregate of 282,900 volumes of the sacred scriptures, or portions of them, printed on behalf of the Baptist Mission, the American and Foreign Bible Society, and the Bible Translation Society.

Of the book of Proverbs, in Sanskrit, which is described as a beautiful little volume, and eminently calculated to attract the notice of native scholars, an impression of 5000 copies was printed, and taken as a school book, a purpose for which it is admirably adapted, by the Calcutta School Book Society, in whose list of publications it now appears.

#### *Works in Progress.*

The printing of the bible in Bengali has proceeded to the fortieth Psalm; of the New Testament in Hindustani, with marginal references, to the middle of the Acts; and of the New Testament in Hindi to the end of the same book. Reprints or first editions of various other works have also been resolved upon, and will be commenced and carried through the press as means may be available, or other circumstances admit. Including these, the works in hand may be thus stated :

##### In Armenian :

New Testament, with marginal references, 1000

##### In Bengali :

Luke.....	12000
John.....	15000
Acts.....	5000
Luke and Acts.....	3000
Psalms.....	5000
Proverbs.....	5000
Psalms and Proverbs.....	1000
Poetical Books, with references....	1000
Prophetical Books, ditto.....	1000
Bible, Vol. II. Job to Malachi, ditto	500
Old Testament, in one vol., ditto...	1000
Bible complete, in large 8vo, ditto.	2500
Ditto ditto in 4to, ditto.....	500
New Testament, with references....	1500
<hr/>	
54,000	

##### In Hindustani :

New Testament, with marg. ref.....	2500
Matthew.....	4000
Mark.....	4000
Luke.....	4000
John.....	4000
Gospels and Acts.....	1500
Acts.....	4000
<hr/>	
24,000	

##### In Hindi :

New Testament.....1000

##### In Sanskrit :

Matthew.....	2500
Mark.....	2500
Luke.....	2500
John.....	2500
Acts.....	2500
Gospels and Acts.....	1500
Psalms.....	2500
Isaiah and Daniel.....	2500
<hr/>	
19,000	
<hr/>	
99,000	
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To these may be added an edition of the New Testament in Hindustani, Persian character, with extra copies of the Gospels and Acts for separate distribution ; for which a fount of types, on a reduced scale, has been especially prepared.

In addition to these extensive editions, principally of the New Testament, the brethren state their great anxiety to prepare the entire Bible for publication in the Sanskrit language. They deem this to be a work of unspeakable importance, and they feel themselves especially called upon to undertake it, as Dr. Yates is probably of all persons the best qualified to prepare the translation. It is at the same time a work of such magnitude that they hesitate to enter upon it without the special encouragement of their friends at home. " Unless we undertake it (they say) while our dear brother Yates is spared to us, there is not the slightest prospect of a complete Sanskrit Bible being provided for very many years to come. If assured of support, with the assurance also that other labours shall not be hindered, we feel almost confident brother Yates will consent to undertake this great work.\* The probable expense at which its accomplishment is estimated is £1500. Your committee fully sympathizing with the missionary brethren in the great desirableness of immediately engaging the eminent abilities of Dr. Yates upon this important work, have voted £500 towards it, in the confident expectation both that the friends of the Society will enable them to do this without diminishing their more general grants, and that the remaining two-thirds of the requisite sum will be supplied from other sources.

The Society will learn with satisfaction, that notwithstanding the operation of various causes, tending to limit their resources,—amongst which may be especially mentioned the general depression of trade, and the extraordinary effort made by our own denomination this year, in connexion with its missionary Jubilee,—the committee have been enabled to contribute, as in each of the preceding years since the Society's formation, the sum of £1500, besides the £500 just mentioned in aid of the oriental versions.

They have also during the year given encouragement to a new effort of biblical translation in another quarter of the globe. The Rev. Ebenezer Henderson, baptist missionary at Belize, had been for some time making preparations for a version into the Karif tongue, and he has now translated and printed a part of the Gospel of Matthew, the Lord's Prayer, and the Ten Commandments. Towards this incipient and important effort the committee have made a grant of £150.

The contributions, from causes already adverted to, have fallen somewhat short of the

\* Letter to Rev. Dr. Steane, from Rev. J. Thomas.

sum realized in the preceding year. They amount to £1514, including a sum of £100 generously remitted by the baptist churches in Jamaica. The deficiency of the entire receipts, as compared with the preceding year, has been more than made up by the payment of £750, being three-fourths of the legacy of the late Mrs. Williams of Clapton.

The committee have also to report a further donation of five thousand dollars (£1048 19s.) from the board of managers of the American and Foreign Bible Society, which, agreeably with the instructions sent with the munificent remittance, was immediately transmitted to the brethren in Calcutta in aid of the Bengali and Sanskrit scriptures.

By the much respected treasurer of that institution, William Colgate, Esq., of New York, the Society has been presented with a donation of another kind, to which the committee attach great interest and which they report with grateful pleasure. The present they refer to is, that of a copy of an English bible of the authorized version, with emendations, in which, amongst many other changes, the terms describing the ordinance of baptism are translated by the words "immerse" and "immersion." It may be proper to state that this version has not been made at the instance of the American and Foreign Bible Society, nor is it published under their sanction or at their expense. It is the joint production of several biblical scholars in the United States, and is published by the proprietor, Mr. David Bernard of Philadelphia.

The committee have only further to mention, that they have engaged the Rev. George Francies as travelling agent to the Society, and they respectfully commend him in this capacity to a cordial reception amongst the churches.

And now in laying down their office they desire to acknowledge the uniformly kind manner in which the applications of the secretary for pecuniary assistance to the Society have been received. Efforts have been made both by individuals and by churches, to sustain its resources amidst many embarrassments and difficulties, and they persuade themselves, that so long as the existence of opposing sentiments on the first duty of a translator shall render it necessary, the baptists of this country, as well as their brethren in Asia and America, will steadfastly maintain the ground they have taken, and cheerfully support, although at the cost of personal sacrifice, those versions of the sacred scriptures which not only in other respects, but in the instance also of the ordinance of baptism, faithfully exhibit the meaning of the original. These they conceive are not times in which they may safely relax in their zeal to maintain any portion of scriptural truth, still less may they treat as of little consequence that Christian rite from which they take their distinctive

name. In contradistinction from all other views which are now propagated with so much calamitous industry, respecting its mode, its subjects, and its alleged spiritual efficacy, it becomes them to set forth more plainly than ever its true nature and design, and especially to watch with a godly jealousy, that in the transmission of the word of God and in the ten-thousandfold multiplication of copies of it in the languages of millions of their fellow men, through their agency "the words which the Holy Ghost teacheth" be represented in their exact import, and their meaning made intelligible to all. In discharging what they thus conceive to be their special duty, they entertain an earnest desire to work in harmony with all lovers of the bible, and, while in fact cooperating with them in its universal distribution among the nations, to do so in the spirit of that charity, which "suffereth long and is kind, which rejoiceth not in iniquity, but rejoiceth in the truth."

It was then moved by the Rev. B. Godwin, D.D., of Oxford, and seconded by the Rev. R. K. Brewer of Coleford :—

"That the report now read be adopted, printed, and circulated under the direction of the committee."

It was moved by the Rev. J. Williams of Agra, and seconded by the Rev. C. M. Birrell of Liverpool :—

"That this meeting has heard with lively satisfaction of the intention of the baptist missionaries in Calcutta to undertake the preparation of the entire word of God in the Sanskrit language, under the supervision of Dr. Yates, if they are encouraged by the supply of the necessary funds; and in sustaining the grant of £500 pounds, appropriated to this great work by the committee, being one-third of the estimated expense, express their earnest hope that so important an object as that of completing the translation of the bible into the sacred and learned language of India, will receive the assistance of other friends to the circulation of the holy scriptures among the heathen."

It was moved by the Rev. C. M. Birrell of Liverpool, and seconded by the Rev. J. Spasshatt of Bideford :—

"That the following be the officers and committee for the year ensuing :—

*Treasurer.*

J. H. ALLEN, Esq., Old Trinity House, Tower Street.

*Secretary.*

Rev. E. STEANE, D.D., Camberwell.

*Committee.*

Rev. J. ANGUS, M.A.

Rev. W. B. BOWES.

Rev. J. J. DAVIES.

Rev. F. A. COX, D.D., LL.D.

Rev. J. H. HINTON, M.A.

Rev. W. H. MURCH, D.D.

Rev. I. M. SOULE.

Rev. C. E. BIRT, M.A., Bristol.

Rev. W. BROCK, Norwich.

Rev. W. GRAY, Northampton.

Rev. B. GODWIN, D.D., Oxford.

Rev. J. HOBV, D.D., Birmingham.

Rev. J. PIKE, Derby.

Rev. R. ROFF, Cambridge.

Rev. J. SPRIGG, M.A., Ipswich.



Rev. J. RUSSELL, Melksham.  
 C. BURLS, Esq.  
 S. JACKSON, Esq.  
 G. T. KEMP, Esq.  
 JAMES LOW, Esq., F.R.S.  
 G. LOWE, Esq.  
 J. PENNY, Esq.  
 T. PEWTRESS, Esq.  
 S. WATSON, Esq.

It was moved by the Rev. Dr. Steane, Secretary, and seconded by J. H. Allen, Esq., Treasurer :—

“That the thanks of this meeting be presented to C. B. Robinson, Esq., for his kindness in presiding on the present occasion.”

#### SURREY MISSION SOCIETY.

The forty-sixth anniversary of this institution was held on the 12th of April, at the Rev. G. Clayton's Chapel, Walworth. The Rev. James Hill of Clapham preached in the morning from Gal. i. 24. The annual meeting was held in the evening; Thomas Kingsbury, Esq. of Putney in the chair. A highly encouraging report of the society's operations was read by the Rev. J. E. Richards, and interesting addresses delivered by the Rev. Messrs. Adey, Clayton, Campbell, Morris, Rogers, Richards, Ashton, and E. Dawson, Esq. The devotional services were conducted by the Rev. Messrs. Soule, Campbell, Kent, and Mirams.

During the year this society has been deprived of one of its valued missionaries, the late Rev. J. V. Widgey, who laboured assiduously and successfully under its auspices for a period of twenty years. The society has also had to mourn the loss of a devoted and long tried friend in the death of the Rev. T. Jackson of Stockwell, who for many years was one of its secretaries, and to the close of life was engaged in the promotion of its interests. There is, however, amidst these painful bereavements, cause to rejoice that the reports from the several stations were never more gratifying, and it is earnestly hoped that God will raise up other friends to supply the vacancies death has made, and that the future prosperity of this Home Mission will greatly exceed its past success.

#### ORDINATIONS.

##### BUCKINGHAM.

The first anniversary of the baptist chapel at Buckingham was held on the 14th of April last. At the same time Mr. W. H. Carryer was publicly recognized as the pastor of the church. Mr. Hinton delivered an address on the nature of a Christian church; the discourse to the minister was given by Dr. Murch; and Mr. Marsh of Great Missenden preached in the evening to the people. The remaining

services were conducted by Mr. Foster of Stoney Stratford, Mr. Bray of Chipperfield, Mr. Cozens of Bow Brickhill, Mr. Symonds of Mursley, Mr. Haddon, Mr. Wheeler, and Mr. Ierson. Many tokens of the divine blessing have appeared during the past year, and the friends are now engaged in an extraordinary effort, which they hope will be successful, in entirely removing the debt upon their place of worship.

##### SWANWICK AND RIDDINGS.

On Tuesday, April 18, Mr. Isaac Davies, late of Horton College, was ordained to the pastorate of the baptist church at Swanwick and Riddings. The introductory discourse was delivered by the Rev. T. Pottinger of Bradford, who set forth in an impressive and eloquent manner the spiritual independency of the Christian church. The usual questions were asked, and the ordination prayer was offered, by the Rev. W. F. Poile of Derby; and the Rev. J. Acworth, A.M., President of Horton College, gave the charge to the pastor from 1 Tim. iv. 16. In the evening of the same day the Rev. J. Green of Leicester preached to the people from 1 Pet. ii. 11, 12. The devotional parts of the services were conducted by the Revs. T. Lomas of Horton College, W. Christie of Fritchley, T. Colledge of Riddings, Mr. Nott of Sutton, T. Burrows of Alfreton, and the pastor.

On Wednesday evening, April 19, there was a public meeting for prayer and addresses, conducted by the Revs. J. Acworth, T. Pottinger, Mr. Morris of Burton, T. Lomas, and J. Davies. At the close, Mr. George Haslem, deacon, on behalf of the church, presented their pastor with a copy of Matthew Henry's Commentary, in six volumes, as a token of their Christian regards. The whole of the services were numerously attended and deeply interesting. The prospects of extensive usefulness were never more promising in this place than at present.

##### STOGUMBER, SOMERSETSHIRE.

Mr. J. G. Fuller, formerly of Westbury-on-Trym, near Bristol, has accepted the pastorate of the baptist church at Stogumber, near Taunton.

##### APPLEDORE.

The Rev. J. L. Hall has resigned the pastorate of the third baptist church at Trowbridge, Wiltshire, and accepted the unanimous invitation of the church assembling at Ebenezer chapel, Appledore, Devonshire, having entered upon his labours the 7th of May with promising success.

## RECENT DEATHS.

MR. DUNSTER.

Died at Lyme Regis, in the county of Dorset, on the 22nd of November, 1842, in his sixty-third year, Mr. David Dunster, Sen. It was his honour and happiness to have been for twenty-nine years a consistent member of the baptist church in the above town, and for twelve years a faithful deacon. By all who knew him he was much respected, and in his death the bereaved family have lost an affectionate parent, the church a much valued deacon, and the pastor a sincere and long tried friend.

MRS. ELIZABETH LEWIS.

The subject of this brief notice was daughter of the late Mr. Edward Griffiths of Welshpool, Montgomeryshire, a man eminently devoted to the Christian cause, and who honourably sustained the office of deacon in the independent church at that place for upwards of thirty years. The daughter, trained in the habit of attending the same religious rites with her parents, when about the age of seventeen, happened, on one occasion, to pay a visit to the baptist chapel, and, through the power of divine grace, was "convinced of all." Confessing her sins to God, and crying for mercy, she obtained rest and peace through faith in the blood of Christ. The thought of an open profession and communion with a Christian church brought the subject of baptism to view. It was natural to expect that early attachments, especially a deference to parental authority, should be found to operate; but the dictates of the New Testament prevailed. She was baptized in the Severn at Newtown, by the late Rev. John Jones. Removing soon after to the metropolis, she was dismissed to the church at Eagle Street, then under the care of the late Rev. J. Ivimey, and was shortly afterwards married to her now bereaved husband, Mr. Charles Lewis, then a member of the same church, but at this time a deacon of the church meeting in George Street, Manchester. Having, together with her husband, been in communion with this church from the period of its first formation, about thirteen years ago, it was in her heart by all means to have contributed to its welfare, and the wish was impeded only by her frequent illness; the intensity of the desire was evinced to her latest hour.

Mrs. Lewis, from the commencement of her last illness, had a strong presentiment that the issue would be fatal, and for some time an equally strong desire to live,—chiefly on account of her young family. The last three weeks, however, beheld her perfectly resigned to the will of heaven. She departed, without struggle or a groan, Feb. 24, 1843.

P. J. PRICE.

Died on the 9th of March, 1843, aged twelve years, Philip James Price, son of the pastor of the baptist church, Montacute. He was early the subject of severe affliction, and when about five years old experienced an attack of paralysis, consequent upon measles; a shock which his nerves never entirely recovered. His first religious impressions were produced, when about eight years old, by a funeral sermon preached by the Rev. J. M. Chapman of Yeovil; and these impressions proved to be permanent and saving, but not fully developed until the commencement of the affliction, in the latter part of July last, which terminated his life after continuing for nearly eight months. During this time he endured the most excruciating pains with exemplary patience and fortitude, surprising to all who were acquainted with his constitutional timidity and nervous depression.

MR. J. N. YARNOLD.

John Norton Yarnold, son of the Rev. W. Yarnold of Romsey, died April 4, 1843, aged twenty-six years. He was a good son, uniformly affectionate, obedient, devoted. In his fraternal relationship his prudence was so mingled with cheerfulness and affection, that in the family circle all loved him and felt indebted to him for his example and his counsel. In his general deportment and in all his responsible career, integrity of character secured him growing respect and confidence, while his amiable manners rendered his society always pleasant and welcome to those that knew him. His meekness of spirit, his humiliation on account of sin, his withdrawal from the evil that is in the world, his love to the things of God, and his anxiety for the spiritual welfare of those around him, connected with the temper of his mind and his frequent conversations during the period of his last sickness and in the prospect of death, unite to attest the reality of his religion.

His last illness commenced in the beginning of February; but no alarming indications of the ascendancy of disease appeared till the afternoon of Tuesday, April 4, when, about three o'clock, he was seized with convulsive spasms in the bowels. In the evening of that day his spirit forsook its frail abode.

MISS YOUNG.

Died at North Shields, May 10, 1843, Miss Isabella Young, aged, fifty-three. She had been a member of the baptist church there upwards of thirty-six years, and, until disabled by bodily disease, a very active, and useful, and exemplary member. Her death was preceded by an affliction of nearly ten

years' duration, which she bore with much fortitude and submission to the divine will. Her end was peace.

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REV. O. TRUELLA.

Died very suddenly, May 12, 1843, at North Shields, Rev. O. Truella, missionary to seamen on the Tyne.

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MR. J. GROSER.

Died, in the twenty-first year of his age, Josiah, eldest son of the Editor of this Magazine. In August 1841, he was baptized by the Rev. H. H. Dobney, and received into the church at Maidstone of which his father had been pastor; and his spirit and deportment have ever since been uniformly consistent with his profession. In the beginning of the year 1842 he ruptured a vessel in the lungs; but his desire for usefulness in the service of Christ, and especially in missionary labour, being intense, and his health being apparently restored, he was admitted in the autumn into Stepney College. It now appears, however, that irretrievable injury had been sustained; and he was compelled to relinquish his studies and return home on the first day of April. When he learned that his recovery was hopeless, he submitted himself meekly and tranquilly to the will of his heavenly Father; and on the 19th of May he expired.

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In several of these cases very copious details have been furnished. It is pleasant, doubtless, to bereaved relatives to see ample memorials of the excellencies and impressive sayings of the deceased objects of their love; but we should deceive ourselves were we to suppose that they would be equally interesting to the public. Short notices of departed Christians are acceptable; but the insertion of one-tenth part of the details of this kind which are transmitted for publication is absolutely impossible.

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MISCELLANEA.

FACTORIES' EDUCATION BILL.

At a special meeting of the Board of Ministers of the Particular Baptist Denomination, held at Fen Court, May 9, 1843; the Rev. F. A. Cox, D.D., LL.D., in the chair: the following resolutions were passed unanimously:—

I. That this board having attentively considered the bill before parliament for regulating the employment of children and young persons in factories, and for the better education

of children in factory districts, "as amended by the committee," declare their conviction that it indicates a total disregard of more than ten thousand petitions which had previously been presented to parliament, asking not for the modification, but for the rejection of the measure.

II. That in the judgment of this board, the educational clauses of the bill, if it should pass into a law, will produce continued irritation and strife in the districts to which it applies, will operate in an oppressive manner upon the labouring classes in those districts, and will be especially injurious in its bearings on the education of their children.

III. That the following are some of the reasons why this board persevere in their opposition to this measure:—

1. The bill, as amended, still confides the superintendence of the schools to be instituted under it principally to the bishops and parochial clergy of the established church; a body, of which a large portion has been habitually indifferent or hostile to the education of the labouring classes; of which another large portion is at the present time avowing principles closely approximating to those of the church of Rome; and which is already so powerful that the interests both of civil and of religious liberty forbid the augmentation of its influence.

2. The bill, as amended, still renders it impossible that a dissenter should be the master of one of the contemplated schools, by requiring that the master should himself teach the catechism and the liturgy, and that he should be approved by the bishop of the diocese; thus inflicting a grievous injury on the dissenting body at large, and especially on those who have been recently trained for the scholastic profession, or who have been accustomed to obtain their livelihood in schools which the new institutions will supersede.

3. The bill, as amended, still compels the dissenters to contribute to the diffusion of religious sentiments which they regard as untrue and pernicious.

4. The bill, as amended, still threatens the prosperity if not the permanence of existing Sunday schools; since it proposes the establishment of other Sunday schools under circumstances which, notwithstanding the silence of the bill, will indirectly render attendance compulsory.

5. The bill introduces anew the system of licensing dissenting ministers for the communication of religious instruction, which was abolished in the reign of George the Third, by a statute entitled "An Act to repeal certain Acts and amend other Acts relating to religious Worship and Assemblies, and Persons teaching or preaching therein;" as this bill renders it necessary that they should be "licensed" in order to avail themselves of the permission it offers, to teach children whose parents attend their ministry, whereas



from the time of the passing of the act of 52 George III. c. 155, any one has been legally entitled to exercise all the functions of the dissenting ministry without any certificate, unless required by a justice of the peace, in writing, to take certain oaths specified in that statute.

6. The entire spirit of the bill is unfavourable to civil liberty, and to that independence of the English character which we and our ancestors have been accustomed to prize; instituting a species of literary police, under the names of Inspectors and Sub-inspectors, deriving their appointments from the patronage of the government, retaining their offices during the pleasure of the government, exercising a powerful influence over the employers of the working classes, directed to promote one uniform system of education in the schools under their control, requiring in the people a passive reception of their plans, and training the rising generation to acquiescence in whatever may be the favourite opinions of the government of the day.

IV. That a petition be presented to the house of Commons, praying, for these and other reasons, that the bill for regulating the Employment of Children and Young Persons in Factories, and for the better Education of Children in Factory Districts, may not pass into a law.

It was further resolved that the petition, signed by the chairman and the secretary, be entrusted for presentation to Lord John Russell; and that a copy of the resolutions be forwarded to Sir James Graham.

#### TEWKESBURY.

An interesting meeting took place at the Baptist Chapel, Tewkesbury, on Tuesday evening, March 28, 1843, on the occasion of the esteemed and venerable minister, the Rev. D. Trotman, relinquishing his office as pastor of the church, which he had filled for more than forty years.

A numerous and respectable company of friends having taken tea together, one of the deacons, in the name of the church and congregation, presented Mr. Trotman with a valuable piece of plate, suitably inscribed, and a purse containing fifty-five sovereigns. An address was then read, which referred to his long and faithful services, his devotedness, liberality, spotless reputation, and untiring usefulness in the various local societies; to which Mr. Trotman replied in an able and affectionate speech, giving a sketch of his lengthened ministry, referring to the various changes which had taken place during his pastorate, and closing with some pointed appeals, urging cooperation with his successor.

The Rev. J. Berg, the present pastor, then addressed the meeting, referring to the cause

there was for devout gratitude to God, that his venerable father in the ministry had been enabled for so many years to labour faithfully and successfully—the pleasure afforded to a faithful minister, in retiring from office, to know that he had not lived and had not laboured in vain—and that he still possessed an interest in the affections and prayers of those amongst whom he had laboured; and concluded by urging upon all present decision of character. A few weeks previously, the members of the Bible Class had presented to Mr. Trotman a handsome silver cup.

#### EXETER.

The female members of the baptist church, South Street, Exeter, have recently presented the following books, as a token of regard, to their pastor, the Rev. W. Welch; viz.:—Saurin's Sermons, in three thick volumes, Burder's edition; Dr. Bates's Harmony of the Divine Attributes as Displayed in Redemption; Dr. Witherspoon's Essay on Regeneration; Rev. T. Scott's Theological Essays; and Elisha Coles on God's Sovereignty.

#### BRAMLEY.

A tea meeting was held in the baptist schoolroom, Bramley, on Tuesday evening the 9th instant, for the purpose of presenting to the Rev. D. Rees a parting token of respect. The articles presented were, a skeleton clock, a pair of German silver candlesticks, and a patent coffee pot. On the pedestal of the clock the following inscription is engraved:—"Presented by members of the baptist church and congregation, and other friends at Bramley, to the Rev. D. Rees, on his resignation of the pastorate among them, as a token of their sincere esteem and Christian affection." Addresses were delivered on the occasion by brethren T. Pulsford, J. Foster, J. Cutting, J. Barker, and other friends.

#### HASTY CHURCH GATHERING.

It has long appeared to us that much of the censure cast by Christians of other denominations upon the baptist missionaries in Jamaica has been excited, not by any peculiarities belonging to them, but by the habits of thought and action which they possess in common with other baptists. The principles of independency are carried out among us more visibly than among most of our brethren; and the closeness of our appeal to the New Testament by which we are distinguished in reference to baptism affects our practice in other matters of church polity. Baptists in

general believe that the first duty of a man who receives the gospel is to be baptized; that as soon as he becomes a disciple he should endeavour to lead others to the Saviour; and that every one who understands the religion of Christ has a right to teach it. Their most eminent ministers neither claim for themselves, nor pretend to confer upon others, anything analogous to "the sacrament of orders." Circumstances have given notoriety to the operation of these principles in Jamaica, and much which exists as truly among baptists at home has excited attention there, and been regarded as bold and reckless innovation, by men whose prepossessions are in favour of what they deem an orderly method of church government and valid ordination.

The following letter, taken from the *Jamaica Morning Journal*, was written by a respectable Scotch missionary, we believe of the secession church; but every intelligent baptist who reads it will perceive that what are faults in the eyes of the writer, are only points of adherence to what we regard as the New Testament system.

*"To Messrs. Wm. W. Anderson, Wm. Whitehorne, and John Miller.*

"MY DEAR FRIENDS,—I address the present letter to you as secretaries for the African Civilization Society. Your circular explaining and urging the claims of the above-mentioned society I have received and perused; and while I consider that these claims are of the highest order, as they refer either to the Christian, or to the man considered simply as a philanthropist; and while I feel my own heart disposed to bow to their high authority, yet I regret that there is one point which lays me under the necessity of dissenting from your arrangements, and of refusing pecuniary aid to assist in your important work.

"In one paragraph of your circular, you say that the society intends to afford pecuniary encouragement, among other institutions, to the baptist settlement at Fernando Po. With reference to this settlement, I consider it my duty to lay before you two extracts from a letter written by the Rev. John Clarke, the founder of the baptist mission in Africa, to the Rev. John M'Gilchrist, president of the Rose Street Missionary Society, Edinburgh, under whose superintendence my labours are carried on at Goshen.

"Mr. Clarke writes,—'After eleven months' labour in Fernando Po, I thought, so far as I could see, &c., that six persons were converted to God. Two months afterwards, I believed that seven more gave evidence of their repentance and faith by the fruits they brought forth. These were baptized, and with three others recently baptized by Mr. Sturgeon, form the first Christian church in the Bight of Biafra. When you take into consideration

that these persons understood English well before we saw them, you will not be surprised that they were able to hear and understand the truth as it is in Jesus.'

"I made no leaders as a distinct order in the church in Western Africa, yet I instructed all to lead as many as they could to the Saviour. And letters just received from one of the converts show most delightfully that those who love Jesus themselves wish others to love him too. This converted Fantee has gone into the Fernandian wilds, and has crossed the sea to the continent to speak of Jesus and the way to heaven.'

"It is evident from the above, that Mr. Clarke has commenced in Africa the same system of hasty church gathering, which has been so remarkable a feature in the baptist mission in Jamaica, and which has proved a serious hindrance to the spread of pure gospel truth, and made their churches a nursery for the growth of native superstition. That thirteen individuals in thirteen months, and sixteen individuals, say in sixteen months, should be brought out of the depths of heathenism, should have acquired so competent a knowledge of Christianity, and should be so thoroughly tested as to their principles, that they could be made members of the church of Christ, is a rate of driving the missionary chariot, which far exceeds my notions of prudence and propriety. If the first sixteen months of the missionary campaign terminate with sixteen converts, what may we expect at the termination of the sixteenth year, but the conquest of the continent to Christianity? But what kind of Christianity? Let Jamaica tell.

"It is also evident that an uninstructed agency, similar to the leadership in Jamaica, is set a-going in Africa. This appears from the fact that Mr. Clarke has instructed all to lead as many as they could to the feet of Jesus. How his instructions are understood appears from the numerous wanderings of this converted Fantee. He has gone into the Fernandian wilds, he has crossed the sea to the continent, to speak of Jesus and the way to heaven. Here we have an individual who thirteen months ago was a heathen, unacquainted with even the name of Christianity, now not only a convert to its faith, but a *baptized convert*, yea, and a missionary too, showing up the errors of that system in which he was so lately a believer, and teaching the principles of that other system, of which thirteen months ago he knew nothing.

"I rejoice in the labours of the London Baptist Society, in so far as I conceive that these are contributing to the advancement of pure religious truth. In such work they have my prayers and my best wishes; but I am convinced that serious evils have arisen to the gospel of Christ in Jamaica, from that system of hasty church gathering which has distin-

guished the operation of their missionaries in this island, as well as from the employment of an uninstructed, or an imperfectly instructed, agency in their churches, called leaders. And under such convictions, I feel myself solemnly bound to protest against the introduction of a similar system into the mission field in Africa, and to withdraw myself and my congregation from supporting with pecuniary aid, or by any other means, any society which will directly or indirectly countenance such agency.

"With esteem and affection, I remain, my dear friends,

"Yours very sincerely,

"WM. JAMESON.

"*Goshen, 7th Dec. 1842.*

"*Moneague, P. O. St. Ann.*"

Here, then, Mr. Jameson holds up to view two prominent features of the system pursued by baptist missionaries in Jamaica. Take the first, and notice his words:—"That thirteen individuals in thirteen months, and sixteen individuals, say in sixteen months, should be brought out of the depths of heathenism, should have acquired so competent a knowledge of Christianity, and should be so thoroughly tested as to their principles, that they could be made members of the church of Christ, is"—what? A delightful exhibition of the grace of God displayed towards the sons of Ethiopia? Far from it. A fact reminding us of scenes which took place formerly at Philippi and at Thessalonica? By no means! An encouragement to perseverance and prayer? Ah no! It is—"a rate of driving the missionary chariot which far exceeds my notions of prudence and propriety." But this is not all. "Mr. Clarke has instructed all to lead as many as they could to the feet of Jesus!" Mr. Jameson has to animadvert, in consequence, on "the numerous wanderings of a converted Fantee." And in what do the irregularities of this poor African consist? "He has gone into the Fernandian wilds, he has crossed the sea to the continent, to speak of Jesus and the way to heaven." Happy wanderer! But the evil of this course is to Mr. Jameson self-evident; hence he adds,—"Here we have an individual who thirteen months ago was a heathen, unacquainted with even the name of Christianity, now not only a convert to its faith, but a *baptized convert*, yea, and a missionary too, showing up the errors of that system in which he was so lately a believer, and teaching the principles of that system of which thirteen months ago he knew nothing."

Now we are not arguing with Mr. Jameson or any who think with him, and therefore we do not ask how long it was after Saul of Tarsus believed before he became a baptized convert, or how long after this it was before he

commenced "his numerous wanderings," or how long he usually took to thoroughly test the principles of those whom he introduced to the church of Christ; we merely say that the courses on account of which Mr. Jameson declines to connect himself with a society that encourages the baptist missions at Fernando Po, are not peculiarities of Mr. Clarke's, or of the missionaries in Jamaica, they are in accordance with the sentiments and practices of the baptist denomination. Should the desires of our hearts be granted, there will soon be similar "hasty church gathering," wherever missionaries are telling that "the Spirit and the Bride say, Come."

#### NOTICES.

*June 6 and 7.*

#### BERKS AND WEST MIDDLESEX ASSOCIATION.

*Wallingford.* Preachers, Messrs. Harcourt and Statham. Addresses on Wednesday evening by Messrs. George, Lillycrop, and Hawson.

#### EAST KENT ASSOCIATION.

*Dover.* Preachers, Messrs. Copley and Daniell.

#### GLOUCESTERSHIRE ASSOCIATION.

*Gloucester.* Preacher, Mr. Yates.

#### OXFORDSHIRE ASSOCIATION.

*Oxford.* Preachers, Messrs. Blakeman and Stalker.

#### SOUTH WESTERN ASSOCIATION.

*Penzance.* Preachers, Messrs. Griffith and Wilson.

#### WEST KENT AND SUSSEX ASSOCIATION.

*Town Malling.* Preachers, Messrs. Dobney and Hamblin.

*June 7 and 8.*

#### BRISTOL ASSOCIATION.

*Corsham.* Preachers, Messrs. Wassell, Crisp, and Newman.

#### SOUTHERN ASSOCIATION.

*Southampton.* Preachers, Messrs. Woodrow and Room.

#### WESTERN ASSOCIATION.

*Honiton.* Preachers, Messrs. Baynes, Spasshatt, and Sincos, or in case of failure, Messrs. Clarke, Price, and Jackson.



June 28.

## BRISTOL BAPTIST COLLEGE.

*Bristol.* Annual meeting, to commence at eleven o'clock. Sermon by the Rev. T. Swan of Birmingham, at seven o'clock.

June 29.

## BAPTIST WESTERN SOCIETY FOR THE RELIEF OF WIDOWS AND ORPHANS OF MINISTERS.

*Bristol.* Annual meeting at Broadmead vestry, at nine o'clock in the morning.

## SOCIETY FOR THE RELIEF OF AGED OR INFIRM BAPTIST MINISTERS.

*Bristol.* Annual meeting at Counterslip chapel at twelve o'clock. In the evening the Rev. Dr. Godwin will preach on behalf of the society.

## MARRIAGES.

At the baptist chapel, Tottlebank, by the Rev. Thomas Taylor, April 19, the Rev. R. B. LANCASTER, to ANNA JEMIMA, eldest daughter of John FELL, Esq., Spark Bridge, North Lancashire.

At the baptist chapel, Pontesbury, Salop, by the Rev. J. Willis, April 20, Mr. T. ONIONS of Farley, to Miss E. BEDWARD of Hinton.

At South Parade chapel, Leeds, by the Rev. J. E. Giles, May 4, Mr. EDWARD OSTLER, Leather-factor, to SARAH, eldest daughter of the late Mr. David MUSGRAVE, all of Leeds.

In the particular baptist chapel, Smarden, by Rev. W. Syckelmoore, May 21, Mr. JAMES UNICUM, Grocer, of Headcorn, to Miss MARTHA ROSE, daughter of Mr. Thomas Rose, of Headcorn, minister of the general baptist chapel, Smarden.

## CORRESPONDENCE.

## OCCASIONAL COMMUNICANTS.

*To the Editor of the Baptist Magazine.*

MY DEAR SIR,—By means of your magazine I venture to direct the attention of ministers and members of our churches to a subject of importance to their order and welfare. In the precarious condition of all earthly affairs, the removal of members of our churches from one place of residence to another is a very common occurrence. In such cases I am afraid it frequently happens that, for various reasons, parties retain their connexion with the churches which they leave, and remain, perhaps for some time, in what is called occasional communion with others. This practice is common when early associations unite them with the church from which they remove, or when they have been connected, in London or in any of our large towns, with some numerous body of Christians united under the teaching of some well known and highly esteemed minister, whose name and character it is perhaps imagined confer a degree of reputation on all the members of his church. In the event of their removal, and coming into the neighbourhood of a minister and church less beloved by them, such persons, although permanent residents, are accustomed to prefer the position of communicants to that of members, thereby, as

they suppose, enjoying privileges without being subject to responsibility and kindly discipline. To this irregular proceeding I would call the attention of pastors and members of our churches generally, in order that if they esteem it wrong it may be rectified. Are we, I would ask, at all justified in acknowledging a class of persons, permanently residing amongst us, as occasional communicants, who are distinct from the members of our churches? To those truly pious persons who may be for a time sojourning in the neighbourhood of churches to which they do not belong, I am very far from wishing to deny the privilege of temporary association with their fellow Christians. But this is a very different thing from allowing persons to go on from month to month in the situation of occasional communicants, unconnected with the church with which they partially associate themselves, and virtually, by their absence, disconnected with that to which they profess to belong. I submit for the consideration of your readers, that this is an irregular and disorderly custom, calculated to prevent the harmony, order, and discipline of our churches, and thereby to obstruct the progress of religion amongst us. It would not be difficult to enumerate many evils which grow out of it. As far as it goes it subverts the association of Christians together as churches. If it were carried out to its full extent there would be amongst us no

churches at all. More particularly, in some cases it prevents the exercise of Christian admonition and discipline. It admits of great license in the conduct of members of our churches; allowing them without observation to wander from place to place in hearing the word of God, or even, in large towns, entirely to forsake public worship. I am acquainted with a case in which a young man of great promise was thus neglected and left without that salutary control, which is mercifully connected with a recognised profession of religion. He became negligent, careless, with no friendly voice to admonish him, and he is now, so far as I know, a confirmed profligate. The final perseverance of the saints is only to be realized by personal watchfulness, and by those auxiliaries which God has appointed to secure it. Amongst these auxiliaries is the institution of a Christian church. I beseech our ministers and members of churches not to lose sight of their absent members until they are placed in association with others who will faithfully teach, watch over, and admonish them. Especially would I urge this as it regards the young, who perhaps more than the aged are subject to changes of residence. This is an age in which I rejoice that the young are encouraged to avow their love to Christ; but when they have done this they are not to be forgotten or looked upon by us as safe for heaven. Their early conversion furnishes a joyful opportunity for their education to a purer faith, a more steadfast piety, and a more enlarged benevolence than distinguish the generation that now is; and the future position of the church, combined with the wants of the world, will require all these at their hands. As Christian ministers, by teaching and training in the truths of the bible those that hear us, we must seek to save their souls. The teachers of one age make the men of the age to come, rather than of the age in which they teach. It is a part of the ministerial office to train up saints as well as convert sinners. It is our duty never to lose sight of each soul committed to our charge until it is safely landed in heaven. And the same solemn obligation devolves on every private Christian, especially in that society to which he belongs. Each within that circle is his brother's keeper. The practice to which this letter refers interrupts these associations, and prevents this discipline. As a subordinate matter, it occasions an inaccurate estimate of the relative numbers of our churches.

On behalf, or rather in extenuation of the practice where it occurs, I know are pleaded personal alliances, private feelings, the associations of the past, and the anticipations of the future; but in balancing the good with the evil, I think every candid mind will pronounce it an injurious practice. The remedy for it is in the hands of the churches, and may be

attempted in both or either of two ways. They may resolve not to admit as occasional communicants beyond a certain period those who reside in the neighbourhood, though members of other churches; or they may resolve, as a more certain and perhaps lenient remedy, provided it be generally adopted, that at the end of a certain period parties who have removed from them shall, in virtue of their removal, cease to be members. As general rules, these would in some cases be liable to exception; but if adopted by a greater number of our churches, they would discourage and obviate a baneful practice. There are many churches in which they are more or less acted on; and to secure their increased prevalence is the object of this letter. The more we can unite the members of our churches into compact and harmonious bodies, the more effectually shall we be able to resist the advances of error and sin. It is by collecting into bright centres the rays of light which float around us, that we shall best illuminate the darkness that covers the land. Anxious that these "wandering stars," "carried about of winds," should for their own profit and the common good be placed in their proper orbits.

I am, dear Sir,  
Yours truly,  
E. S. PRYCE.

*Abingdon, March 22, 1843.*

THE IRISH SOUTHERN BAPTIST ASSOCIATION ON  
THE BAPTIST MAGAZINE.

*To the Editor of the Baptist Magazine.*

MY DEAR BROTHER,—At a recent quarterly meeting of the Irish Southern Baptist Association it was moved by brother Gould of Dublin, and seconded by brother Trestrail of Cork,

"That the ministers connected with this association desire to express their cordial approbation of the Baptist Magazine under the present improved superintendence, and to express their hope that a very enlarged circulation, *especially in Ireland*, will reward the persevering exertions of its editor."

This resolution, which passed unanimously, I was requested, as secretary to the association, to transmit to you, which I do with sincere pleasure. I am happy to add, that instead of six we now receive twelve copies monthly.

I am, yours truly,  
C. HARDCASTLE.

*Waterford, April 25, 1843.*

# THE MISSIONARY HERALD.



CHAPEL AND MISSION HOUSE, NASSAU, BAHAMAS.



## ANNUAL MEETING.

On Thursday, April 27th, the Annual Meeting of the Society was held in Exeter Hall. The Chair was taken at 10 o'clock by J. L. PHILLIPS, Esq., of Melksham; a hymn was sung, and a prayer was offered by the Rev. T. Shirley of Sevenoaks.

The CHAIRMAN then rose and said—The anniversary day of the Baptist Mission is a day of rejoicing. We meet friends whom we meet but seldom, but who are engaged in the same great and glorious cause. It is our happiness also on these anniversary seasons to meet not only beloved friends in this our native land, but those who have gone to foreign shores, and there, by their labours, advocated the great principles which we meet to extend. But, while it is a day of rejoicing, it should not be forgotten that it is a time for solemn recognition of the great principles of Christian missions, and that every individual in this large assembly should remember that there is something for him to do; that we all have some influence, and that it should be exerted in every possible way for furthering the great object which we all profess to have in view. The last year has been an eventful one. Great things have been done, and we look back with gratitude to God for having so far blessed the exertions of your Society. Amongst the many mercies which we have experienced I may mention one or two; more especially that of the Jamaica churches being enabled to do without any pecuniary assistance from your Society. They are not only free men as regards civil liberty, but also free as to the receipt of any external aid to carry on their religious privileges. But, further than this, they have come forward to assist you in this great work of the Lord. You have often seen missionaries who have been sent out to Jamaica, but we have to-day the pleasure of seeing a missionary sent from Jamaica, who is on his way to dark and benighted Africa. We welcome him here this day in the name of the Lord, and we wish God speed to him and to those of his honoured fellow-labourers who are about to proceed to that country. We shall remember them at a throne of grace, and pray that they may be preserved and prospered. The last year has been one of great exertion in our denomination. We have had what has been called our Jubilee year, and it will rejoice the hearts of all present to know that the appeals made have been very successful—that the objects intended to be effected will be carried out. We rejoice that you have responded to the appeals, and we pray that the Society may continue to prosper. I must allude to one circumstance that gives pleasure to my heart. It is the cordial co-operation of other Christians in our Jubilee services. I have had the pleasure of being at many, and we have

had Episcopalians, Wesleyans, Independents, and other denominations, coming forward heart and hand to aid in the cause. We cordially reciprocate the kindly feelings with which our friends of other denominations have come to assist us, and we pray that their societies may prosper, and may have the blessing of God amongst them. We look back to the past year as one of a great and eventful crisis. The empire of China seems to be opening to missionary exertions, and we wish the missionaries who have gone there God speed. Whilst we think of the exertions of that noble man, Williams, and his noble band of coadjutors, we pray that the beautiful islands of the Pacific may be shielded from the moral and spiritual darkness of popery; we pray that every evil of that kind may be averted, and that the cause of God may still go on in the Pacific Ocean and prosper.

The Secretary then read letters which he had received from ministers of various denominations, regretting their inability to be present, and an abstract of the Report.

The Rev. J. EDWARDS, of Nottingham, moved

"That the Report, an abstract of which has been read, be received and printed. That this meeting presents its grateful acknowledgments to the God of all grace for the encouraging measure of success he has been pleased to bestow upon the Baptist Missionary Society, in common with similar institutions; and adverts especially with thankfulness to the increased facilities afforded for missionary labour in China, and to the fields now opened to this Society in Africa, and the various West Indian islands."

I consider, said Mr. Edwards, that the circumstances of the Society at this period are in a high degree important and interesting. We have just passed through the Jubilee of this mission, we have been reviewing its rise and progress, but we are not now come to meditate its decline and fall. Time was when the friends of missions were ridiculed, were taunted, for attempting to convert the heathen to Christ, and the failure of their project was predicted by the enemy with the most pompous and unhesitating confidence. Many, who in their hearts wished well to the object, yet despaired of success, and, indeed, looked at the scheme as partaking much more of what was utopian and impracticable, than of what was Christian and wise. This kind of objectors has been long silenced, and they have retired away from the scene; at least, if they are in

existence, we never hear of them now. Wherever the missionaries have gone, the God of missions has gone with them; wherever they have laboured they have been blessed with success. The darkness of heathenism has been penetrated; the idols of the heathen have been dethroned—one after another they have fallen prostrate before the gospel, as Dagon did before the ark; and thousands of degraded heathens have been united in Christian fellowship, and are blessed with all the dignity of the sons and daughters of the Lord God Almighty. We have been reminded of the success which has attended missionary efforts on the vast continent of India. I know that some of the friends of missions are accustomed to look upon that department of labour as not presenting adequate success. But it appears to me that the character of that success is most extraordinary, and such as lays us under special obligations to celebrate the loving kindness of the Lord. When Carey and his beloved companions went out to India to labour, they resembled the man that had a handful of corn to sow, to cultivate, and to multiply, until it should provide bread for the maintenance of the teeming population there; and they had to sow this handful of corn in a most unfriendly soil, and under the most unfriendly circumstances. They had to sow in earth on the top of the mountains, the most unlikely place for the vegetation of spring or the fruit of harvest. And yet that venerable man lived long enough to see the tops of the mountains waving with the ripened crop—"the fruit thereof shaking like Lebanon, and they of the city flourishing like trees of the earth." A mighty wedge has been infixed into the very centre of the great mass of Asiatic idolatry; we see that there is a continued succession of mighty forces beating on that wedge, and driving it deeper and deeper, and that it must inevitably, by and bye, split and shiver the whole fabric to atoms, and thus prepare the way for the universal spread of the gospel of Christ, and we say "It is the Lord's doing, and it is marvellous in our eyes." We have also been reminded of our missions in the West Indies; but it seems, from the statements that were made, and the cordial manner in which they were responded to, that we are not entitled to call that mission any longer our own. They have become a separate mission. All honour to the men who have so devoted themselves to the great cause of missions, and all honour to the head of the church, who has so signally favoured and blessed them. Since the time of plenary inspiration there have not been more splendid instances of success attending any missionary effort than those furnished in the West Indies. This success is the more remarkable, on account of the malignant, multiplied, systematic, and renewed opposition which our brethren there have had to encounter. Our missionaries there have

been in all kinds of perils. But, in the midst of all, they have been blessed, and they have abundantly prospered. Even before the emancipation of the slaves, God crowned their labours with very great success; thousands of the population having been brought to a knowledge of the truth, in connexion with the baptist and kindred missionary societies labouring in those islands. But the missionary cause has triumphed over slavery itself—that foulest of all iniquitous systems that ever was engendered in the bottomless abyss, or was ever permitted, by the providence of God, to brutalize and debase his intelligent creatures. In the destruction of the system of slavery in the West Indies, I see the pledge of its destruction throughout the world. It is high time that our honoured brethren in the United States should get rid of their own slavery. It is high time that the Christians of that country should rise and assert their liberties, and maintain and secure the rights of their down-trodden slaves. I have thought the sympathies awakened between our churches and the heathen world is an essential advantage resulting to us from being connected with the missionary cause. The information conveyed to us is of immense importance. Prior to the establishment of missions in our land, how little did we know of other countries! Our forefathers were comparatively ignorant respecting the heathen of their time; because the writers of voyages and travels wrote for philosophers, for statesmen, for politicians, for merchants, but they had no sympathy with the church of Christ, and therefore never wrote for it. They had no intention of awakening generous sympathy for the heathen, and therefore there was very little known on the subject. I remember reading in my early days a celebrated book, "Beckman's Travels to Borneo." The impression left on my mind was the interesting account given of the ourang-outang; but there was no impression as to the population. Information is now so distributed among our churches, that there is scarcely a child who is not better acquainted with the heathen than the pastors of churches were at that day. Many advantages have resulted from this diffusion of information. We have had the truth of the scriptural representation of the heathen confirmed. There have been men who have had the presumption to say that the state of heathenism is different now from what it was when the bible was written, and they have pencilled it as a blissful state, with which we have nothing to do. But wherever the missionaries have gone, they have found that the dark places of the earth are full of cruelty. This information has had another effect; it has awakened the sympathy of the churches, and called into vigorous exercise practical benevolence. The communications of the missionaries have appealed to the churches, and the churches

have responded to the appeal. Motives have been supplied by the missionary enterprise to the activity of the members of the church, and particularly our younger friends, as missionary collectors, and distributors of missionary intelligence; while the amount of money that has thus been raised has been such, particularly during the last year, as to astonish and confound even infidelity itself. Men have wondered where—during such times of distress—money has come from to supply the Jubilee fund. I must congratulate the missionary collectors in this assembly upon the honour they are acquiring—upon the good they are doing—upon the treasure they are laying up for themselves against a future day. Beloved friends, go forward in your enterprise—persevere in your work. You are engaged in a great undertaking; you have many difficulties, you will never engage in any work without encountering them, yet do not despair. Remember that, in a cause like this, a little enthusiasm is worth a world of despair. To those who are in the habit of being called upon by missionary collectors allow me to say one word:—treat them kindly; give to them very cheerfully; and render their labour as pleasant to themselves as possible. I think a Frenchman once said, “When you talk to an Englishman about money, he becomes serious all at once.” Now, do not let the collectors find that you are very serious when they call upon you, but let them see that you are giving under the influence of Christian feeling, for “the Lord loveth a cheerful giver.”

The Rev. Dr. ALDER (Secretary to the Wesleyan Missionary Society), on rising to second the resolution, was loudly cheered. The last time, he said, that I had the pleasure of addressing an assembly in this spacious edifice, our attention was directed to a subject deeply interesting to every Protestant missionary society, because connected with the conservation of Protestant missions, exposed to imminent danger from the activity of the papacy, under the patronage of the power of France. I do not feel less satisfaction in standing up here to-day, because we have come together for the purpose of expressing our best wishes in favour of a particular missionary society—a society, be it remembered, which occupies a prominent position in the missionary movements of modern times, and which has rendered inestimable service to Christianity by the translation and circulation of the oracles of God. In listening to the admirable report which has been read to us to-day—a report embodying such noble sentiments, breathing such a truly catholic spirit, and enforcing Christian duty on Christian principles, and from Christian motives and considerations—I felt much pleasure on learning that you, like our Moravian brethren, speak aright of your female missionaries. Female

agents are rendering great service to the missionary enterprise in different parts of the world. In consequence of the advantages derived from those valuable labours, we frequently receive communications from distant lands, urging us to send additional missionaries, stating, at the same time, “Be sure that you send a double-handed one”—that is, a missionary having a wife. While listening to the report, I was reminded of the signal and seasonable deliverance wrought by Jehovah on behalf of his people, and that no method was oftener employed to preserve the Jews from apostasy, and maintain them in humble dependence on their great King, than that of reminding them of the wonderful things which the Lord had accomplished in their favour. And after having heard that report read to us to-day, we shall go from this place saying, “God is our refuge, a very present help in trouble, therefore will we not fear what man can do unto us.” But you will allow me to say, the very success with which it has pleased God to honour you involves you in great responsibility. He has shown what may be done if you only put forth the strength which he has given you, in humble dependence on his blessing. Are there not reasons why this and all kindred institutions should do so, especially at the present time? Is there not a reason connected with the present condition of the world? Looking to it, you see movements every where in search of something that it feels it needs in order to its happiness. No false system of religion can give the world that which it wants. These systems are sustained *ab extra*, from without; there is no living spirit in them. When Mahomedanism first arose in the east, its triumphs were every where apparent, and Christendom at one period trembled for its safety. But there was no living spirit in that system; it was not a spring bubbling up, and sending forth its streams: it was a mere tank filled to overflowing, and while that was the case its influence was felt; but the waters it contained are drying up, and it has nothing to maintain itself in the face of God and of the world. However captivating infidelity may be to minds particularly constituted, all admit that it is not adapted to the general state and condition of mankind. Never has the world yet seen an association of infidels devoting their time and property for the express purpose of giving to others that system in which they profess to believe. The papacy cannot supply the world with that which the world wants, because it is a system formal, official, ceremonial. The mind of the world requires principles to act upon it; principles that shall imbue it, that shall guide it, that shall elevate it, that shall connect it with God himself. The world will never find the happiness it needs till it finds God in Christ; and the world can find that only through the medium of the truth as it is in Jesus.



The resolution was then put and agreed to.

The Rev. Dr. LEIFCHILD rose to move—

"That this meeting, while it regards with satisfaction the efforts of the friends of the Society in aid of the Jubilee fund, solemnly recognises the obligation which rests upon its members to continue their exertions, especially during the coming year; not merely to prevent the general income suffering from the extraordinary contributions of the last year, which are devoted to special objects, and will by no means lessen the annual expenditure, but also for the purpose of raising that income, so as to enable the Committee to fill up such vacancies, in India especially, as cannot be neglected without serious injury to the interests of the mission; and to satisfy the spirit of inquiry which has, under the blessing of God, been excited in many destitute islands and countries by the Society's successful operations."

I received yesterday an invitation to come to this meeting, said Dr. L., but I should have come without an invitation. I am suffering from over-exertion among my own people, and from the exhaustion of a service of last evening, in advocating the claims of the Wesleyan Missionary Society, but I resolved to come, and I will tell you why. There has been some misunderstanding between our denomination and yours—perhaps both are in fault—but I conceived that some persons might suppose from this that we were about to be disunited; therefore I resolved, as far as my individual presence would go, to bear testimony against a disunited spirit, and to assure you that on the ground of the grand principle you hold in common with ourselves, and are seeking in common with us—that of sending the gospel through the world—our attachment is firm and undiminished, and we are still one with you, and wish you success in the name of the Lord. I am for union. If there was ever a time when we should all be united, it is now. Our civil and religious liberties are threatened, and I am almost thankful for the attempt to endanger them, because it has been a rallying point touching the heart of the whole body of Christians, making them beat with one common pulse. If we are united, and if the spirit of the old sturdy Puritans of this country, to whom the nation is indebted for its liberties, whose descendants we boast to be, live in us, the Factory Bill shall be withdrawn. But we must take care of our spirit. We must not lose our spirituality while we are contending for our civil and religious rights. We must not cease to dwell on those vital truths that are connected with the salvation of immortal souls, otherwise we may preserve our civil and religious rights, but that for which they are preserved will be gone—the glory will have departed. We must, therefore, be like the Jews: while with one hand we are defending the outworks, the other must not be idle, but labouring in the erection of that city which is to be built up in troublous times; and we must take care that we do not substitute a martial spirit, a spirit

of contention for rights and privileges, for the spirit of the gospel. I have been combating an error which, I think, is widely extended—which appears to me to be increasing—and of which, I conceive, we make too light, but which, whenever it prevails, has a most chilling and paralyzing effect on all missionary exertion: I refer to the notion that we are not to expect the Millennium till there has been a personal appearance of our Lord to execute his judgments on the earth, and turn the world by a miracle to that paradisaical state which we believe will be the result of the efforts made for the universal diffusion of the gospel. Many who hold this notion are truly pious; but there is the danger—it is not Satan employing the world against the church, but employing a part of the church to hinder the efforts of others in converting the world to Christ, by diverting their attention and weakening their hopes. I believe that the heavens have received my Saviour till the time of the restitution and accomplishment of all things, spoken of by holy prophets ever since the world began. I will, by the help of God, pursue the appointed means for the attainment of their completion—for the downfall of the Man of Sin, both in the form of Puseyism and papacy—for the overthrow of Mahometan power and delusion—for the gathering in of the Gentiles, for then, and not till then, will the Jews be converted, and become one fold under Christ Jesus, and the spiritual reign of Christ be great and glorious over all the earth; a prophecy which I have the utmost confidence will ultimately be completely fulfilled. I have great confidence in the truth of God. I am not afraid of Puseyism. I am not afraid of papacy. I am not afraid of "the brethren." I am not afraid of any heresy whatever, because we have got the antidote to every heresy. I think opposition to us will do what nothing else could; it will arouse our spirits; it will bring us to take a bold and uncompromising stand. We shall never suffer the children of the poor to remain ignorant of the dreadful delusion that there is in the doctrine of baptismal regeneration. Oh! no; we shall bring every thing to the light: we shall bring the Fathers to the light; we shall bring the Prayer-book to the light; we shall bring the Catechism to the light; we shall bring the establishment to the light. I can see now why our meetings in this hall are endeavoured to be held forth to disrepute. I understand why so perpetually the meetings in Exeter Hall are held forth to indifference and contempt. It is because there we shall preserve our liberties. This is the place, brethren, where we shall have liberty of speech; here tyranny shall be denounced in every form and shape; and here it shall receive severer blows than even within the walls of St. Stephen's. While I have a voice I will lift it up for the support of universal liberty. I trust that we shall

never be backward in coming to Exeter Hall to plead for the liberty wherewith Christ makes his people free.

The Rev. C. M. BIRRELL, of Liverpool, in seconding the resolution, said, Dr. Leifchild has just observed that the resolution makes reference to the Jubilee. I think we have every reason to look back with gratitude to the events of that festival. It has brought forward a sum of money which I think may well fill us with astonishment as well as gratitude. When we consider the commercial circumstances of the country during that year; when we consider the pecuniary embarrassment which has afflicted all grades of society, from the lowest to the highest, snatching bread from the lips of the poor, abridging the comforts of the middle classes, and causing even the nobles, as it well might for more reasons than one, to tremble for the revenues of their posterity; when we take up the list of contributions, and find that it is composed principally on the one hand of churches both at home and abroad, composed of persons who have to toil for their daily bread, and on the other of men dearer to our hearts than ever, some of whom are now on this platform—men whose commercial and manufacturing engagements have for years past failed to yield them a return, and who, in many instances, have kept their engines working merely to secure what property they have from crumbling into ruins; and when we see that, notwithstanding all this, there has been laid spontaneously and promptly upon the tables of this Society a sum exceeding £30,000, then I feel, for one, bound to give thanks to God that there is still something noble left in human nature, something which can apprehend the great and the eternal in midst of a nation that has been pronounced to be selfish, and in the bosom of a church of which the master sin has been said to be covetousness. And I think the principles involved in that fact, the fact of so large a contribution at such a time, will not be lost upon those who have to conduct the future business of the mission. It will teach them to appeal more than ever to the primary, and not to the secondary motives in the hearts of our people; it will teach them that when they have a good cause, even though it be one demanding great sacrifices, they may cast it with safety upon the faith of the church; it will teach them, too, that a time of affliction is not necessarily a time of parsimony, but, on the contrary, that the time of the deepest poverty may prove to be the time of the richest liberality. For I cannot but express my persuasion, sir, that we owe much of the success to which I have referred to the very commercial destitution and affliction with which it has been associated. Prosperity ought, perhaps, to be as fruitful as adversity, but to our humiliation we must confess that

the latter in most instances in this respect has had the advantage. There has been an impression upon the minds of the people during the last two years that they were under the special discipline of heaven, that they were called into the private chamber of their King, and that they were bound to listen reverently to what he had to communicate. The poor have felt that the only chance they had of securing happiness at all was to secure it beyond the grave; and the rich have felt that, since the world had begun to reel beneath them, and men's hearts had begun to "fail them for fear, and for looking after those things that were coming upon the earth," it would be wise, instead of handing down a precarious property to their children, to send the greater part of it forward at once to the judgment-seat, that it might there be ready to hail them into "everlasting habitations." They have felt that, instead of building great mansions at home, and filling them with things intended to gratify the taste, it would be better to send those means to the coffers of the Mission House, that they might serve to build on some foreign shore temples of the Holy Ghost. The resolution, in the remaining part of it, appears to me to express some hesitation, some fear lest the contributions of future years will be diminished in consequence of the large contribution of the Jubilee year. I am quite aware that my beloved friend, our revered secretary—for though young he deserves our reverence, and he has it—I am quite aware that he knows as well as any man the working of the great voluntary system. Yet I confess I do not comprehend the philosophy of that fear. If it be simply meant that in future years we shall not have the same amount that we have had in past years, I think the sentiment is pretty nearly correct; I do not think that we shall have the same amount that we have had in past years. I think the churches will not send to the mission what they have been accustomed to send. I believe that the days of our five and twenty thousand pounds' annual income are gone for ever. Sir, it is impossible that a people, whose hearts have expanded over a double income this last year, should ever contract to the old limits in time to come. Is it to be imagined that the people who have given this large additional sum should not be better acquainted with the mission, and more intensely interested in the success of the enterprise to which they have devoted their money than ever they were before? It seems to me to admit, even in theory, no doubt whatever; and I will state a simple fact, involving the same principle. I am pretty well acquainted with a church which was accustomed for a great many years to contribute to the Baptist Missionary Society an annual sum of about £30. With great effort and self-denial they attained to that sum, but be-

yond it they never could possibly get. Well, it happened in the history of that people that they were obliged, on an emergency, to raise a chapel, which was to cost them a considerable sum of money, and on one occasion they laid down on the table a sum of £5000 towards the intended building. Immediately after that the deacons came to the minister and said, "Sir, it is impossible that we can have a collection for the mission this year; the people are drained to the last farthing, and all their profits for the next two years are mortgaged in order to pay this large sum." The minister replied, "Well, you deacons are the men to look after the pecuniary affairs, I am appointed to look after the spiritual welfare of the people, and if you decide that there shall be no collection, I decide, with your concurrence, that there shall be at least a deputation, that we may not aggrive the people by denying to them that privilege. The deputation came, and then the deacons came, for after all their hearts were in the right place, and they said, "Sir, we never can have a deputation without a collection; these brethren will not know how to wind up their discourses, and we shall not know where to look." This was but the natural operation of things, and the collection was attached to the deputation. Now if they had been told before that they should have £10 upon that occasion they would have been thankful; if that they would have £20, they would have been utterly astonished; if they thought their old £30 could be got at, it would have almost dethroned their reason. Well, the collection was made, and that year they had not thirty, no, nor forty, nor fifty, but just £73 for the purposes of the mission. So that this poor, this peeled, this persecuted people, gave more actually than with all their efforts they were able to give before they parted with the £5000. Such was the consciousness of power, such the boldness of an approving conscience, such the expansion of a kindled heart, that they from that time took leave of themselves, and every year they have been further from their old mark than ever. On the same principle, therefore, I say that not only will the Jubilee not deprive us of our old income, but that that Jubilee itself, and the very thirty thousand pounds themselves, will increase our income in the years that are coming on us. The resolution goes on to speak of the vastly extended field which is yet open before us; and therefore I think we cannot but discover an additional argument for the extension of our income and the extension of those prayers which, as we have been beautifully told, must keep pace with the offering, else it will not be consumed before the Lord. Allusion has been made to the extension of the field of missions; but only look at the marks of design which are apparent throughout the whole process of that extension. Mark how one event has

borne upon another, and how all are concentrating to a single point. Our missionaries went out to the field without any great or extensive plan, and in accordance with no previous theory. But who, I ask, can look back upon their proceedings hitherto without perceiving the guidance of a single mind and the traces of one vast, uniform, and perfect plan, already giving intimations of its approaching consummation. Observe how the light gilds all the eastern part of the world to which we are directing partially our attention. Only fix your eyes, for instance, on the extreme peninsula of India, and there see, years before our mission came into existence, men from Denmark—oh! that their successors and descendants were equally anxious for the spread of the gospel—men from Denmark lighting up the word of God amongst the people. Travel onward till you come to Orissa, where our kindred tribe has fought with Juggernaut, and lighted afresh the fire. Sweep round the Bay, and see our elder and juvenile missionaries giving the word of God to the people in so pure a diction as to have constituted it already the standard of the Bengal language. Flee from the Ganges down to Irawaddy, and mark that missionary sitting at the midnight lamp for six solitary years, and then coming out with a flame of glory for the Burmans, succeeded since by another for the patriarchal Karens, a people who have never bowed the knee to idols. Hasten on your way, press through the Straits of Malacca, and see the blaze stretching still to the northward, and casting a glimmer at least upon the margin of that untrodden country of which we have of late heard so much. And you will find that even China does not end this march of Providence. Go over the farthest wall of that country into the forests of the Mongolian tribes, and what do you see there? There, two years ago, you might have seen two patient, two holy, two learned men, with their lips teaching the people, and with their pens translating the word of God. With their lips they were unsuccessful, but with their pens they made the record—the permanent record—of eternal truth; and no sooner was this done than the persons who had for twelve years listened with indifference to their voice came and fell down before their feet as weeping penitents; and no sooner had that occurred than the intention of God came out; no sooner had that occurred than they were banished, inexorably banished from the land for disturbing the national faith. The Spirit of God held back their outward success until the flame of his truth was lighted. Now, sir, what am I to make of all this? Is there no evidence here of a great plan on the part of the God of missions?—a plan which he is calling upon us to arise and carry out to its issues? Yes, these are the great central fires, placed at precisely proportional distances, at which the



missionaries of the next age will have to light their torches, and then flee from the circumference to the centre, lighting up the whole of that stupendous part of the world with a rapidity necessarily unexampled in the past history of mankind. There is another country of which I cannot even pronounce the name without emotion, so deeply has it been entwined with all the feeling and sympathies of our hearts from infancy until now. But who can look upon the whole coast of that country already irradiated with the gleam of truth? Who can think of the labourers, the successful labourers, at the Cape, and the equally successful agency of Moffat, "the Magnificent," for I think he is more entitled to the name of magnificent—that man of gorgeous imagination and noble purpose—than he who bore it among the sons of the Medici. Who can look at the success awarded to the labourers all along the slave-cursed coast of Guinea, with Freeman's journey to the court of Ashantee—who can look at these in connexion with the labours of our own mission by the waters of the Niger, and not feel his whole being throb with expectation of the coming mercy for the sons of Ethiopia? Will those tell us—those who see no God guiding the affairs of men, no finger pointing the way of the church—why it is that the highway into the heart of that country has never been discovered until now?—why Leger and Lucas, and Park and Clapperton, with their brave companions, fell in dreadful succession, leaving the mystery unsolved, until, without learning and without pretence, the two brothers floated from Busa to Fernando Po? For no other reason, let them be assured, than this, that the church never until now was prepared to avail herself of the gift. The great moral engine of printing was on the eve, and just on the eve of discovery for many centuries, during which time the church was in a state of smouldering preparation for great events, but no sooner had that preparation been completed than the types sprang at her call, and carried her on to victory. And so all the while that this great geographical mystery has been baffling the efforts of discoveries, all are on the tiptoe of expectation, but never gaining the object of desire—all that while, I say, the Spirit of God, far down in the wilderness, far off on the islands of the sea, has been troubling, and proving, and sanctifying a people, who have now, and never till now, been prepared to 'carry the torch of eternal truth into the deepest recesses of that hitherto inaccessible country, the country from which their fathers sprang, and to which their own affections, day and night, proceed. And if there be any other single circumstance in connexion with this matter, which seems to point out the future proceedings of God, I should be inclined to find it in a circumstance which some may suppose bore in exactly the opposite direction. But if the

churches of the West Indies had passed into Africa in the height of their pentecostal joy, if they had taken shipping for that country amidst the universal cheers of the church and of the world, I, for one, should have suspected something to be wrong. I should have feared that there was wanting one feature of a genuine proceeding of divine providence. But we have been already reminded to-day that the King's "broad arrow" of affliction is yet branded upon the brow of that church. No sooner had the planter ceased to lash their bodies than other hands were found prepared to chastise their reputations; and, although we might at first have felt grieved that the agency was to be found in such a quarter—although we might have had it in our hearts to turn round with wonder and indignation, and say, "Et tu Brute!"—still, still we shall not quarrel with the instrumentality, since it is that which our God sees fit, in his wisdom, to appoint; we shall not quarrel with the affliction when it takes so evidently the aspect of the finger of our God. To be sure we may not find so many willing to listen to the defence as we have found willing to hear the accusation. Many who have looked with deep concern upon the charges may be found to have lost that concern when we present them with the refutation; for we have all lived long enough to know and attest the truth of what Demosthenes told the Athenians when he rose to stem the eloquent aspersions of his rival: "It is natural," he said, "for all men to listen with eagerness to accusers, but to be reluctant auditors of such as commend themselves." But still, though this be so, we shall in the end be invested with the royal privilege of extending a free pardon to all our wrongful accusers; we shall have the happiness of first extending the hand of paternal love to those who have repented of their error, and may unite with us in the blessed consequences that God's mercy will elicit from it. Our churches will pass from the West Indies into Africa under the solemn conviction that the eye of the Christian world is upon them; aye, and that the eyes, more tender indeed, but more searching still, of Him who walked in the midst of the golden candlesticks, will be upon them, so that they must do nothing in the darkness that may not be brought to the light, and let nothing be whispered in the closet that may not be proclaimed upon the house-top. A few more years of labour, a few more years of prayer, the blood of a few martyrs to sanctify the sands of Africa, and we shall realize the glories of the period when that country shall stretch forth her hands to God. In these circumstances it seems impossible that the church should draw back from the work.

The resolution was then carried unanimously.

The Rev. J. CLARKE then rose to move—

‘That this meeting has heard with sincere pleasure of the success of this Society in Jamaica; it is greatly cheered and encouraged by the zeal and liberality of the mission churches in that island, which have now resolved to maintain the cause among them without pecuniary aid from the Society, while they are largely contributing at the same time to send the gospel to Africa. This meeting affectionately commends them to the care and blessing of the ‘Great Shepherd,’ assures them of its sympathy in all their trials and discouragements, and will rejoice to hear of their increasing spirituality and success.”

I feel, he said, deeply impressed with a sense of the presence of the most high God, who is in the midst of us, in this assembly, looking into each of our hearts. We are assembled in this place, not to please ourselves, or merely to be interested in the speeches which are delivered, but to seek the glory of the God who made us, and the interests of that kingdom which shall one day cover the whole earth. I feel deeply solemnized, also, on the present occasion, by the feeling that it is the last opportunity which I shall have of addressing you in this noble edifice. I hope very soon to leave you, and the land of my birth, to go to the land of my adoption, to labour among the dark benighted children of Ham. Since my arrival in this country, it has been my privilege to visit many churches, to meet with a great number of Christian friends in different parts of Great Britain. I have received universal kindness. I have seen deep feelings expressed by conduct, which had taken possession of thousands of hearts. Great numbers are now, as you well know, offering their daily prayers to the throne of heavenly grace on behalf of Africa, the land for which I am bound. I wish on this occasion to engage this assembly to pray yet more fervently for the spread of the gospel in this land of life. I wish this assembly to use their influence in the different spheres of labour in which they act, in order to induce others to pray to God to pour out his Spirit upon the churches, to accompany his word with the divine blessing, that soon the nations may turn unto him. I am persuaded that I have been supported during the fourteen years that I have been engaged in missionary labour, in answer to the prayers of the church of Christ; and I have felt more than ever convinced of the importance of prayer since I last went with my respected and beloved colleague and fellow traveller, Dr. Prince, to the benighted coast of Africa. There we were preserved amidst many dangers; there we were supported under many trials. God looked in mercy upon us; and he has restored us once more to you, with health unimpaired; and has put it into our hearts to go again to that region, to promote, I hope, the interests of his kingdom, and the honour of his great name. The resolution refers to Jamaica—a land in which it was my privilege to labour for nearly ten years—and to the success which has there attended the preaching of the

gospel. I do rejoice in the success which has attended the preaching of the gospel of Christ in every land and by every section of the Christian church. You are aware that very great numbers have been added to the church of the most high God by means of the preaching of Christ crucified, in Jamaica. The churches which have been formed in that land are walking onward in the way of God’s commandments. We rejoice in that which the Spirit of God has effected. We rejoice in that holy fruit which they bring forth, evincing, as it does, the sincerity of their profession, and the reality of the work of the Spirit. We rejoice in the evidence of their love to God, and their devotedness to the cause of the divine Redeemer. They have come forward, now that slavery is destroyed, and said, “We thank you for that which you have done for us in years that are gone by; now we shall be able to assist our own pastors, to carry on the work of God amongst ourselves, and to render you help in sending the gospel of the blessed God to dark parts of this island, to the dark islands of the West, and to the benighted continent of Africa.” Not only are there many in Jamaica who are prepared to give of their substance to send the gospel to their native land or the land of their fathers, but there are many who are prepared to say, “Here am I, send me.” Some who have thus addressed us are present with us on this platform to-day. They have left the land of their birth, the land where their kindred dwell; they have left the home of their fathers, and are here thus far on their way to Africa. God, we believe, is raising up labourers in Africa itself. He has raised labourers already in connexion with the Wesleyan Missionary Society in Western Africa; he has raised up labourers already in connexion with the Church Missionary Society in that land, and has already converted to himself three persons in Fernando Po, who can read the word of God, and who, before we saw them, could write intelligently and interestingly. In this we have a token that God will soon prepare, in connexion with the Baptist Missionary Society, labourers in Africa to carry on his work in that continent. We have, my friends, both a deeply-important and most interesting engagement in going to Africa, to visit the poor benighted inhabitants of the island of Fernando Po and the adjacent continent.

The Rev. J. P. MURSELL, in seconding the resolution, said:—I have no doubt whatever, no apprehension at all on my mind as to the final success of the glorious progress of Christian missions. It is, therefore, the more to be desired that we should have nothing like opposition springing out of any divisions at home. It is unspeakably to be wished, and should be the desire of every good man, that within the bosom of the church, amidst

the friends of Christian missions, there should be good-fellowship and harmony. I have heard, and read with very great regret, some of the differences which have occurred recently in the Western Islands—the little impediments which have been thrown in the way of the Baptist Missionary Society, by some who are engaged in the same great and blessed cause. I do hope, and I believe, that those differences must subside. I cannot think that the brethren will be able to go on quarrelling with one another, when they have to preach the gospel, one and all, in their several chapels, which proclaims “peace on earth, and good-will to men.” I do not think that the spirit which I so greatly lament, is participated in by the great body of Independents in this country. I said so to Dr. Leitch as he retired, and who, I begged, would stop, for I meant to give him a scolding, to which he replied, very kindly, “Do it, for we richly deserve it.” My impression is that the great body of our brethren at home—I am sure it is so in the country—for we there walk hand in hand and heart with heart, and love each other, whether water be applied to the head or to the feet—I am persuaded that the great body do not sympathize with these attacks. And yet it is passing strange that these allusions, and references, and assaults, should have gained the sanction of the periodicals of that great body. How are we to judge of the intention of a community or society but through their public organs? But I am sure that the great portion of the Independent community do not approve of the noise those organs have lately been making. I think it is still further strange that when replies have been given, after the strictest scrutiny into the allegations that were brought, those charges are reiterated, without any reference to the replies. I do not know the conductors of the Evangelical or Congregational Magazines, and therefore I cannot be personal. I have the utmost respect for the body to which I allude, but I cannot understand why they should scold us, and lash us, and almost kick us out of doors, and yet say, “We are very sorry; we think you have done great good, and wish you success with all our hearts.” However, I cannot recur to the replies which I have had the pleasure of reading in the Baptist Magazine, without pronouncing a little eulogy on them. I have not read any thing that has delighted me more than a paper that appeared in the number for last month, written by whom I cannot tell, but I respect the man, whoever he is, who could write with such firmness, combined with such urbanity, and such a Christian spirit. If the committee of the Baptist Society always adopt this course, there will be a moral power arising from their replies that will silence the most malicious of their foes. I have not heard a word of recrimination or accusation,

nor are we disposed now, as Baptists, to recriminate or to calumniate in return. “Grace be with all them who love our Lord Jesus Christ in sincerity.” And as to the Baptist missionaries in the west, they need no shield of ours thrown over them. They require nothing to be said by us in defence of their high claims to Christian confidence. I believe that they deserve it, as much as any class of men that ever sought the good of a people sitting in darkness and in the region of the shadow of death. I had the pleasure of knowing Mr. Burchell, Mr. Tinson, and my brother Philippo, many years ago. Two of us were students together in the Bristol institution; our hearts were then blended, and they have never separated since. We knew them to be then Christian men—men of high integrity, of holy intention and solicitude—men admirably adapted for the work to which they were about to devote themselves. They have gone abroad and effected, under that God from whom proceeds every good and perfect gift, a work that has filled the church with astonishment, and the world with dismay. These men are not now, surely, to call for or require at our hands a defence. Men who not only have preached the gospel till the islands of the Western sea are gladdened with the smiles and the presence of the great God and Father of us all, but who, with undaunted brow and outstretched arm, have hurled the monster slavery from his throne, have undermined the foundation of the citadel and fortress of the enemy, amid the curses of the oppressor and the thanksgiving of the oppressed. Such men as these we will not disgrace by attempting to eulogize. Their names are written on the page of history, and on the hearts of the great and good, and will be sounded throughout successive generations. But these, surely, are not the times for us to be disunited! When the Catholics, under the direction of a great neighbouring power, are attempting to destroy the missions planted among the beautiful islands of the Southern Sea; when before the waters that lash their shores are scarcely free from the tint of the blood of the lamented and martyred Williams, they project the design—whether they will accomplish it or not remains to be seen—of dismissing the missionaries of the cross from these realms; when at home, under the guise of great concern for Protestantism, men are about to deck us in nobody knows what fine clothing, and send us back with a silver cord about the neck, to the foot of the pope, that we may have the honour of kissing his holiness’s toe; when persons in high places, for whose authority I believe we entertain a deep respect and regard, are seeking to invade our very sanctuary, and enact and apply a law which will do more to subvert the civil and religious liberties of this country than any act passed within the last 100 years,—this is not the time for us,



one moment, to show a divided front. All depends on the union of dissenters at this hour; if the late attempts made on us should but awaken our sympathies and arouse us from our apathy; if dissenters will but just get up, and stand upright again, as they used to do, for they have gone rather limping lately; if they will but revise their thoughts and review their position; if they will but look at the signs of the times, and observe their duty, and do it, then no artifice shall be able to fasten around them the chains that are being forged, but we will snap them and hurl them with indignation at our feet. There is a close connexion between the progress of liberty at home, and the advancement of our missions abroad. Be assured if we suffer the cause to deteriorate, or the principles we maintain to deteriorate in interest, there is not an island in the ocean, not a people of the habitable globe but will be influenced by it. The interests of missions at home require that we should be firm at this crisis. There are dwelling in the streets and alleys of our large manufacturing towns, and in our agricultural districts, thousands of reading, thinking, and observing men; they look to the dissenters at this moment, and to those with whom we are identified, wondering how we shall proceed, and what we shall do; and we ought to embody the prayer of millions of the starving people of this country, who are beseeching them by all that is sacred to take care that in their conduct they sacrifice no principle they hold dear, and by the application of which their wants may be relieved. Moreover, there are many men in our larger manufacturing districts, with which I am more immediately conversant, who are growing sullen and impious, and are becoming atheistic. Men are arguing in this way: if you parsons, who profess to desire the progress of religion, and meet in large assemblies in towns here and in the metropolis, and offer prayer to God for the nation, and deliver your sermons and pronounce your speeches—if you will suffer us to perish while you have it in your power to help us by legislative and constitutional means, where is the evidence of your Christianity? I beseech this assembly to study the great and blessed model presented to them in the pages of revelation. I mean that of our great and divine Redeemer himself, who, while he sympathized profoundly and primarily with the spiritual interests of men, yet met their temporal necessities, and shed tears occasionally over them—who, while he was pleased to break bread to necessitous thousands, and to heal the sick child of the poor centurion, and advance with weeping and prayer to the grave of Lazarus, stood pointing to the realms of light, and leading the way to that world where neither want, nor sickness, nor death shall ever come.

The resolution was put and carried unanimously.

The Rev. C. ELVEN rose to move,

‘That the cordial thanks of the Society are due, and are hereby presented to William Brodie Gurney, Esq., the treasurer, Rev. Joseph Angus, secretary, Rev. Joshua Russell, honorary secretary of the Jubilee sub-committee, to the auditors and committee, for the services they have severally rendered to the Society during the past year; and that the following be the officers and committee for the year ensuing:—[Names read.]

I have pleasure, he said, in moving this resolution, because, as far as I am concerned, I am sure we have the utmost confidence in the committee. I have never heard a breath to the contrary. I am sure that the secretaries and committee deserve an expression of our gratitude, when we consider the extraordinary press of business which during the past year has devolved upon them, in connexion with the Jubilee arrangements. Allow me to say that I do not sympathize with the fears of those who regard the Jubilee movement as a mere effervescence; I think it is the bubbling up of a fountain, deep as the everlasting covenant, strong as the omnipotence of Deity, and perpetual as the throne of God.

HENRY KELSALL, Esq., of Rochdale, in seconding the resolution, also bore testimony to the confidence reposed in Lancashire in the officer and committee of the Society.

The resolution was then put and agreed to.

W. B. GURNEY, Esq., rose and said:—Reference has been made in the Report to certain modifications of the constitution of the Society. The subject has received the anxious attention of the committee, and they are now prepared with a resolution upon it. It has reference to the mode of the election of the committee, and also to the objects of the Society; they have, in fact, since the origin of the Society, been somewhat inconsistent: while the constitution has confined its operations to the heathen, we have had chapels and various institutions for Europeans in the settlements where our stations have been placed; but, by rendering the constitution more general, we shall be enabled to include objects which were in some degree before precluded. It has been felt that our institutions were multiplied to an extent by no means desirable, and that it would be much better to include the colonial with the foreign mission. Mr. Gurney then proposed a resolution embodying those alterations.

The Rev. Dr. MURCH briefly seconded the resolution, which was put and agreed to.

The Rev. Dr. STEANE then concluded the meeting by prayer.



	£	s.	d.		£	s.	d.		£	s.	d.
Hedon—				Pont-y-cim—				Cardiff, Bethany—			
Collections & Box..	2	7	0	Collection .....	1	8	0	Allum, Miss..... A. S.	0	10	0
Hull—				Porth Madoch .....				Cwm-y-felin .....	0	12	0
Collection, Public				Collection and Sub-				Dinas—			
Meeting .....	12	1	6	scriptions .....	4	8	3	Contributions .....	1	0	0
Contributions ....	18	16	6	Pwllheli—				Ditto, for Africa ...	1	0	0
Salthouse Lane—				Contributions .....	13	3	5	Bethlehem—			
Collection .....	14	0	0	Tyddynshon—				Collection .....	0	16	6
Juvenile Society .	15	13	0	Collection .....	0	13	2	Camrose—			
George Street—								Collection .....	0	12	0
Collection .....	30	4	9					Carmel—			
Ladies' & Juve-								Collection .....	1	11	8
nile Society.....	14	1	10					Box .....	0	3	4
								Sunday School .....	1	1	0
	124	1	1					Fishguard—			
Acknowledged before								Collection .....	3	8	3
and expenses.....	100	17	10					Do., Monthly Prayer			
								Meeting.....	0	17	3
	23	3	3					Contributions .....	1	15	0
								Ditto, for Africa ...	3	2	0
Salendine Nook—								Fynon—			
Collection .....	16	10	0					Collection .....	2	7	0
Female Penny a week								Do., Sunday School	4	12	6
Society .....	12	0	0					Ditto, Ditto, Dyffryn			
Scarborough and District Auxil.—								Conin.....	2	5	0
Burlington—								Contributions .....	2	10	0
Collections.....	14	10	3					Glanrhyd—			
Contributions .....	10	3	0					Collection .....	1	0	0
Driffield—								Groesoch—			
Collections.....	5	13	1					Collection .....	0	8	8
Contributions .....	1	2	0					Harmony—			
Hunmanby—								Collection .....	0	3	8
Collections .....	2	3	11					Haverfordwest—			
Contributions .....	8	13	9					Collections.....	21	0	0
Malton—								Contributions.....	129	1	10
Collections.....	3	1	0					Hephzibah—			
Contributions .....	10	5	6					Collection .....	0	9	6
Scarborough—								Box .....	0	16	3
Collections.....	31	3	5					Horeb—			
Contributions .....	24	9	6					Collection .....	0	9	4
Do., Sun. School..	3	6	6					Llangloffan—			
Ditto, Ditto, Fuls-								Collection .....	10	2	8
grove .....	0	16	0					Martletwy—			
York—								Collection .....	1	4	0
Collections.....	2	11	4					Middle Mill—			
Contributions .....	6	6	0					Collection .....	3	7	8
								Contributions.....	6	7	6
	124	5	3					Milford—			
Acknowledged before								Collection .....	1	0	6
and expenses.....	77	9	6					Penuel—			
								Collection .....	0	8	0
	46	15	9					Salem—			
								Collection .....	0	13	0
Sheffield—								Solva—			
Portmahon—								Collection .....	0	8	2
Collection .....	2	10	0					South Dairy—			
Townhead Street—								Collection .....	0	1	10
Collections.....	17	3	0					Sutton—			
Contributions .....	19	2	8					Collection .....	0	7	7



Perth— Ladies' Association, F. E. IRELAND.	£ s. d. 15 10 0	Do., Monthly Prayer Meetings.....	£ s. d. 1 17 1	Youghall— Collection .....	£ s. d. 1 10 0
Cork— Collections.....	8 2 2	Contributions.....	9 6 0	FOREIGN.	
		Do., for <i>Translations</i>	0 13 6	Ceylon Auxiliary .....	198 18 3

*Received during the month of April, 1843.*

<b>ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY.</b>		Redwood, M. A., Tot- tenham, for <i>Africa</i> ....	1 0 0	<b>DEVONSHIRE.</b>	
Annual Meeting at Exe- ter Hall.....	103 10 4	Steinkopff, Rev. Dr.....	1 0 0	North Devon Auxiliary	40 0 0
Ditto, at Finsbury Chapel .....	29 0 9	Vines, Miss E., Chelsea, Collected in farthings	2 13 6	Bradninch, Cards, by Miss Bowden .....	3 10 0
Ditto, for Juvenile Associations, at do.	7 2 0	W. I. J., Tottenham, for <i>Africa</i> .....	1 0 0	Devonport, Collected by Master R. E. S. Oram	1 1 0
Annual Lecture, at Crosby Hall, by John Sheppard, Esq., of Frome.....	21 15 4	Williams, Thomas, Esq., Cowley .....	10 0 0	<b>DORSETSHIRE.</b>	
Annual Sermon, at Sur- rey Chapel, by the Rev. C. Elven.....	37 6 3	Ditto, his Servant.....	0 14 0	Shaftesbury, Contribu- tions, by Dr. Prince, for <i>Africa</i> .....	1 6 0
Alie Street, Little.....	12 10 0	Worne, Mr., Tottenham, for <i>Africa</i> .....	2 0 0	<b>DURHAM.</b>	
Brentford, Market Place	8 0 0	<i>Legacies.</i>		Hamsterley, Sunday Scholars .....	1 1 0
Camberwell .....	48 16 8	Fergusson, Mrs. Marga- ret, late of Perth .....	18 0 0	<b>ESSEX.</b>	
Chelsea .....	5 11 0	Pettigrew, Miss, late of Aughnacloy .....	50 0 0	Loughton, Collection ...	11 13 4
Church St., Blackfriars..	14 15 8	<b>LONDON AND MIDDLESEX AUXILIARIES.</b>		Saffron Walden, Contribu- tions, by Dr. Prince, for <i>Africa</i> ...	6 0 0
Drayton, West .....	3 1 8	Alie Street, Little, Sun- day School .....	2 1 0	Ditto, sale of an old silver watch, for do.	1 14 0
Eagle Street .....	17 11 8	Brentford, Moiety of Collection at united Meeting of Baptist and London Mission- ary Societies .....	5 8 7	Tillingham, Collection. .	0 18 0
Fetter Lane.....	1 11 0	Cromer Street, Sunday School Teachers, by Dr. Prince, for <i>Africa</i>	1 6 0	<b>KENT.</b>	
Hackney, Ann's Place..	1 5 0	Drayton, West, for ditto	1 10 0	Crayford, Mr. J. Smith, Annual Subscription.	1 1 0
Hammersmith .....	8 15 6	Newton, Mrs. E. P....	1 0 0	<b>LANCASHIRE.</b>	
Hampstead .....	4 9 4	Newton, Miss .....	0 10 0	Liverpool, Contributions, by Dr. Prince, for <i>Africa</i> .....	6 0 0
Hatcham.....	3 0 6	Maze Pond— Contributions.....	22 0 6	<b>NORTHUMBERLAND.</b>	
Highgate .....	2 0 5	Meard's Court.....	15 3 8	Berwick upon Tweed— Farewell Prayer Meet- ing, by Rev. J. Clarke.....	4 12 4
Islington .....	16 0 4	New Park Street, by Miss Meredith .....	1 0 0	Davidson, Mrs., for <i>Africa</i> .....	1 0 0
Jubilee Place, Mile End Road .....	1 3 6	Prescot Street, Little ...	34 0 0	Dodds, Mr., for <i>Africa</i>	1 0 0
Kennington, Charles St.	3 1 0	Salter's Hall .....	41 12 4	<b>OXFORDSHIRE.</b>	
Kensington .....	12 18 0	Totteridge and Whet- stone Association.....	5 7 7	Banbury— Payne, Mr.....	0 10 0
Keppel Street .....	14 3 0	Walworth, Lion Street, Ladies' Association...	27 0 0	Coate, Contributions. ...	10 0 0
Lambeth, Regent Street	12 10 0	<b>BEDFORDSHIRE.</b>		<b>SHROPSHIRE.</b>	
Maze Pond.....	18 11 2	Bedford, by Mr. White, Moiety of Collections	39 13 3	Shrewsbury .....	1 7 9
New Park Street.....	18 5 4	<b>CAMBRIDGESHIRE.</b>		<b>SOMERSETSHIRE.</b>	
Peckham .....	4 5 4	Melbourne, Contribu- tions, by Dr. Prince, for <i>Africa</i> .....	1 8 6	Creech, Collection ...	0 15 1
Romney Street, West- minster.....	3 2 0	<b>DERBYSHIRE.</b>		Crewkerne, Mr. W., Hebdict, by Dr. Prince, for <i>Africa</i> .....	0 2 6
Salter's Hall .....	14 13 0	Chesterfield— Contributions, by Dr. Prince, for <i>Africa</i> ...	7 0 0	Hatch, Collection.....	1 4 0
Somers Town .....	2 8 8	<b>ANNUAL SUBSCRIPTIONS.</b>			
Spencer Place .....	3 15 0	Clarke, Rev. O.....	1 1 0		
Wild Street, Little (part)	6 0 0	Gouldsmith, Mrs.....	1 1 0		
		Matravers, T. C., Esq., Grange Place.....	1 1 0		
		Millar, Mr. W. H.....	1 1 0		
		Watkins, Mrs., West- bourne Grove.....	1 0 0		
		<b>DONATIONS.</b>			
		A.....	1 0 0		
		A Friend, by Mr. Sofield	0 10 6		
		Benson, Robert, Esq....	25 0 0		
		Box, John, Esq., Perci- val Street .....	10 10 0		
		Burton, S., Tottenham, for <i>Africa</i> .....	1 0 0		
		Kightley, Mrs., for <i>Africa</i> .....	8 0 0		

	£	s.	d.		£	s.	d.		£	s.	d.
Honiton—				Contributions .....	4	3	0	Do., Bible Class, by			
Collection .....	1	4	2	Do., by Dr. Prince,				Rev. R. Aitch-			
Contributions .....	1	15	10	for Africa .....	5	7	0	son, for Africa ...	1	0	0
Isle Abbot—				Williton, Contributions	3	11	10				
Collection .....	1	3	0					WORCESTERSHIRE.			
Contributions .....	1	7	0					Bewdley .....	3	0	0
Montacute—				STAFFORDSHIRE.							
Collection .....	1	10	7	Burslem .....	1	12	6	SCOTLAND.			
Missionary Prayer				Burton on Trent—				Aberdeen—			
Meeting Box .....	2	7	3	Collections .....	2	16	10	Collection, Baptist			
Contributions .....	9	0	10	Contributions .....	6	2	2	Church, for Africa..	3	0	0
Do., Sunday School	0	8	0					Rowells, Mr. Joseph,			
Children, by Dr. Prince,				SUFFOLK.				for Africa .....	25	0	0
for Africa .....	0	7	6	Ipswich, Contributions,				Stewart, Mr. John, for			
Prescott, Collection .....	1	5	6	by Mr. Pollard .....	3	13	6	ditto .....	25	0	0
Saint Hill, Collection ..	0	16	2					Coldstream—			
Stogumber, Collection...	3	3	8	WARWICKSHIRE.				A Friend, for Africa..	1	0	0
Taunton—				Leamington—				Cullen—			
Collection .....	6	1	4	A Farewell Meeting,				Black, Helen .....	0	5	0
Contributions .....	12	15	1	by Dr. Prince, for				Stewartfield, Society for			
Do., Young, Mr. J.,				Africa .....	5	0	0	Religious Purposes ...	2	0	0
by Dr. Prince, for											
Africa .....	5	0	0	WILTSHIRE.				FOREIGN.			
Watchet—				Bratton—				Calcutta Auxiliary .....	201	9	0
Collection .....	6	6	0	Collection .....	3	1	0	East Indies—			
Contributions .....	4	4	0	Contributions .....	9	12	10	Contributions, for			
Wellington—								Translations .....	79	5	0
Collection .....	4	10	6								
Do., Bowgreen .....	0	8	6								

## CONTRIBUTIONS TO THE JUBILEE FUND,

From the 1st of March to the 30th of April, 1843.

A Friend, by Mr. J. Phillips .....	0	5	0	Brockenhurst .....	0	12	6	Coleford .....	9	11	6
A Jubilee Offering .....	10	0	0	Bottisham Lode, by Rev.				Costesey, Collection .....	2	3	10
Aberystwith—				R. Roff .....	0	10	0	Chowbent .....	2	5	6
Jones, Mr. R. ....	1	0	0	Barwell .....	3	6	0	Cowling Hill .....	3	1	0
Abingdon, balance .....	9	2	0	Burnham, Norfolk .....	3	5	1	Cheltenham, on account	80	0	0
Amphill, by Rev. J.				Boro' green, Sunday Sch.,				Clipstone—			
Merrick, for Mission-				for Africa .....	2	6	6	Streton, Mr., Foxton	1	0	0
ary Vessel .....	1	0	0	Bluntisham, Sunday				Cartwright, Mr., for Mis-			
Angus, Rev. Joseph, in				School .....	0	5	6	sionary Vessel .....	2	0	0
full of £50 .....	25	0	0	Brynmaur .....	6	6	0	Cold Rowley and Shotley			
Ashton under Lyne—				Sunday School .....	2	19	3	Field .....	5	3	7
Johnson, Mr. John ...	50	0	0	Edwards, Rev. John ..	5	0	0	Deane, Mr. George, moi-			
Friend .....	5	0	0	Bradford, Wilts .....	5	15	6	ety of £100 .....	50	0	0
Bacup—				Bessels Green .....	13	6	0	Denbigh, Mr. J. Parry's			
Lord, J., Esq. ....	10	0	0	Burnham, Essex—				Box .....	0	5	9
Do., for Missionary				Produce of Jewellery.	0	13	4	Dereham .....	14	10	2
Vessel .....	10	0	0	Bethlehem and Salem,				Devonport, by Rev. T.			
Bath .....	44	16	0	Pembrokeshire .....	1	2	10	Horton .....	50	0	0
Barton Mills .....	23	15	0	Beaulieu Rails .....	3	10	0	Do., Sunday School ...	1	5	6
Beulah, Pembrokeshire	0	12	5	Boston .....	3	11	5	Devonshire Square .....	37	0	0
Berwick on Tweed, Sun-				Bradford, Yorkshire,				Haddon, Mr. John ...	10	0	0
day School .....	3	0	6	Zion Chapel, Card by				Clarke, Mr. John .....	5	0	0
Bolton, Tea Party .....	0	7	3	John Bowser .....	0	2	0	Dublin .....	98	2	3
Bramley, Collection .....	3	13	0	Bridgnorth—				Dudley .....	14	5	5
Birmingham—				Sing, Mr. J., for Mis-				Earby, Collection .....	1	14	7
Balance .....	32	2	6	sionary Vessel .....	2	0	0	Earls Colne .....	9	1	6
By B. Lepard, Esq. ....	11	10	0	Bourton, Dorset—				Exeter .....	45	13	1
Mount Zion, additional	0	16	3	Hannam, Mr. J. T.,				Do., Collected by Miss			
Middlemore, W., Esq. 100	0	0	0	and friends .....	5	0	0	Wright, of Tiverton	0	9	10
Room, W., Esq. ....	100	0	0	Bristol—				Exminster .....	0	13	6
Room, Francis, Esq. ....	100	0	0	Balance .....	153	10	0	Fakenham .....	107	19	5
Woodhill, Mr. Henry	10	0	0	Sherring, Mrs. J., for				Falmouth .....	30	18	5
Bratton—				Miss. Vessel .....	1	0	0	Ditto, for Africa .....	5	10	0
Whitaker, P., Esq.,				Sherring, Miss E. B.,				Falmouth, and other			
£2 piece .....	2	0	0	for ditto .....	1	0	0	places, Jamaica .....	150	0	0
Bridgnorth, Castle St.,				Sherring, Mr. R. B.,				Do., for Miss. Vessel ..	50	0	0
Sunday School .....	3	0	0	jun., for ditto .....	1	0	0	Do., Mr. E. Knibb .....	20	0	0
Brixham .....	8	3	9	Bures .....	10	0	0	Farmer, T., Esq., for			
Brompton, Sund. School,				Carlisle, Sunday School.	1	12	0	Miss. Vessel .....	5	0	0
second contribution...	2	0	0	Chesham—				Faversham, Sun. School	2	6	0
Broseley—				J. S. P. ....	1	1	0	Felthorpe .....	5	6	8
Baker, Miss .....	1	0	0	Christow, Devon .....	0	18	10	Fishguard .....	3	0	0
				Colne, Lancashire .....	3	10	0				

£ s. d.	£ s. d.	£ s. d.
Flanders, Mrs., by Mr. A. Saunders, for Miss. Vessel.....	2 0 0	Lydney—
Flushing.....	0 9 0	Elliott, Rev. E. B.....
Forster, Robert, Esq., for Miss. Vessel.....	2 0 0	Lynn.....
Foulsham.....	81 1 0	Malton.....
Fynon.....	2 0 0	Margate—
Gillingham—		Cobb, J. W., Esq., for Miss. Vessel.....
Dunn, Mr. Joseph, and Friends.....	2 10 0	Manchester, Young Friends.....
Glanhyd.....	4 7 0	Martham.....
Grampound.....	3 3 2	Martletwy.....
Grimsby.....	2 6 0	Melbourne.....
Groesoch.....	3 5 1	Mitchell, Mr. Charles, Card by.....
Guernsey, on account.....	10 15 2	Neatishead.....
Hadlow, Collection.....	10 0 0	Necton.....
Haddenham, Bucks, Sunday School.....	0 5 0	Netherton.....
Halstead.....	4 7 6	Newark, Sunday School.....
Harwood, Mr. J. U.....	5 0 0	Newcastle on Tyne—
Haslingden, by Mrs. Hindle.....	10 0 0	Angas, J. L., Esq., for Miss. Vessel.....
Whitaker, L.....	1 0 0	Newton Abbott, Sunday School.....
Haverfordwest.....	136 14 2	Norwich—
Haworth, Sunday School.....	3 16 6	Public Meeting.....
Helstone.....	9 10 6	St. Clement's.....
Hepburn, Miss J., by Miss Watson, for Missionary Vessel.....	0 5 0	St. Mary's.....
Hitchin.....	90 7 2	Orford Hill.....
Hook Norton, balance.....	7 10 10	Independent Friends.....
Houghton Regis, by Rev. J. Merrick, for Miss. Vessel.....	0 3 6	A Friend, for Miss. Vessel.....
Howard, Luke, Esq., for Miss. Vessel.....	5 0 0	A Wesleyan Friend... ..
Howard, Mrs. E., Tottenham, for Missionary Vessel.....	3 0 0	Gurney, Miss. North-repps.....
Hull, Ladies' Working Party.....	3 0 0	Nottingham—
Huntingdon.....	48 12 8	Heard, John, Esq.....
Ilford, Collected by Miss Rose.....	2 12 6	Oldham, Sunday School.....
Ingham.....	43 6 5	Oswestry.....
Ipswich, Stoke Green, Sunday School.....	0 12 6	Paington, Collection, &c.....
Iseham.....	12 0 0	Park Hill, Rev. Joshua Lewis.....
Kennington, Lincolnshire.....	1 0 0	Patna, E. L.....
Kettering, J. C. Gotch, Esq., for Miss. Vessel.....	10 0 0	Paynter, John, Esq., Blackheath.....
Ketton, Mr. J. Eayres..	0 5 0	Penrhy.....
Killingholme.....	0 13 0	Penyceae, by Rev. H. Jones—
King, P., Esq., for Miss. Vessel.....	1 0 0	Roberts, Miss E., Plas-sucha, Denbighshire.....
Kingsbridge.....	47 2 0	Roberts, Miss C., do..
Sunday School.....	2 2 0	Penzance.....
Laceby.....	0 13 6	Do, Sunday School... ..
Launceston, Mr. R. Ding-loy.....	1 0 0	Peto, S. M., Esq.....
Leicester—		Ditto, for Africa.....
Winks, Mr. J. F., part profits of "Jubilee Memorial".....	10 0 0	Plymouth.....
Leighton Buzzard, by Rev. J. Merrick, for Miss. Vessel.....	0 10 10	Pont-y-clm.....
Llanachairan.....	0 6 0	Pontypool, English Ch., Sunday School.....
Llanllyfni.....	0 15 0	Poole, balance.....
		Prescot Street, Little, Sunday School.....
		Presteign—
		Jones, Mr. Bank.....
		Ramsey.....
		Redruth.....
		Rochdale—
		Bright, Jacob, Esq., for Miss. Vessel.....
		Bright, John, Esq., for ditto.....
		Rotherham.....
		Rugby, Sunday School... ..
		Sadden—
		Foster, G., Esq., for Miss. Vessel.....
		Saltash.....
		Salhouse.....
		Sevenoaks.....
		Sharnbrook, by Rev. J. Merrick, for Miss. Vessel.....
		Sheffield, balance.....
		Shipley, Rhodes, Mr. J.....
		Sodbury, Sunday School.....
		Soham.....
		Do, Sunday School... ..
		South Shields—
		Bell, Thomas, Esq.....
		Southampton, Second Church.....
		Spanish Town, Jamaica.....
		St. Austell.....
		Ditto, Sunday School.....
		Staleybridge.....
		Stonehouse.....
		Sturges, Miss, for Miss. Vessel.....
		Sunderland—
		"A Belaying Pin," for Miss. Vessel.....
		Sutton, Netts, Sunday School, additional.....
		Swansea.....
		Sway.....
		Sydney, New S. Wales, for Africa.....
		Ditto, additional.....
		Thorp.....
		Tittleshall.....
		Tring.....
		Truro.....
		Turnbridge Wells.....
		Uley, Profits of Mr. Eyres's Jubilee Hymns, additional.....
		Ulverston, for Missionary Vessel.....
		Waddesdon Hill, additional, by Cards.....
		Ditto, by ditto.....
		Walworth, Lion Street.....
		Walsal.....
		Ditto, Sunday School.....
		Waltham Abbey, Fragments.....
		Do, Produce of Jewellery.....
		Warminster, Collection.....
		Warrington, Mr. Joseph.....
		West Bromwich.....
		Westmancofe.....
		Welwyn, Mr. Higgs, by Mr. W. C. Fuller.....
		Weymouth.....
		Willenhall.....
		Winchester, Collection.....
		Wilkin, Miss, Card by..
		Wolverhampton, Cannon Street.....
		Wrexham—
		A Stranger.....
		Worstead.....
		Yelling, by Rev. Mr. Bottle.....
		York, Christmas Cards..

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Richmond-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, United States, by W. Colgate, Esq.



# IRISH CHRONICLE.

THE anniversary of the Society was held in the month of April as usual. On the 19th Mr. FRIESTRAIL preached a most impressive and eloquent sermon on its behalf at Eagle Street, from Habakkuk ii. 3, in which he forcibly illustrated and urged the necessity of faithful and patient evangelical labour in Ireland. The signs of the times are encouraging. "Redouble," said the preacher, "your exertions. Mingle them with faith and prayer, and God will crown them with a greater blessing than as yet has been realized."

On the 25th the Public Meeting was held in Finsbury Chapel, DAVID WILLIAMS WIRE, Esq., in the Chair, who in opening the proceedings of the meeting said, It struck me when coming here, that it was rather a singular fact that in this present age, and in the advanced state of Christianity in the world, it should be necessary to maintain in England a missionary society for Ireland. I thought there must have been something essentially wrong in the policy of our country towards Ireland, for that country to need the aid of a society like the present. But when we look over the history of Ireland, we can understand the grounds of this necessity. From almost the earliest period of the conquest of Ireland by England, there have been given to the Irish people only such measures as appeared distasteful to the nation, and which deprived them of their civil rights. I am glad to find that this Society employs agents who are the true friends of Ireland—men who are not afraid of speaking out their political principles, in connexion with their religious sentiments; and that while they are extremely anxious to diffuse amongst the Irish people at large the religion of Christ—and which is their primary object—they also show to the people their willingness to concede the rights they claim as British citizens, and are anxious to throw over them the shield of the British constitution. There is something, however, in the history of Ireland, which presents almost insuperable obstacles to the spread of the gospel in that country. I know of nothing which tends more to alienate the affections of the Irish from the gospel, than the mode in which it has been exhibited to them for nearly three centuries. That exhibition has been accompanied not by persuasion, not by the power of love, not by the simple preaching of the gospel, but by coercive laws and unjust restrictions. We are certain, reasoning from our own feelings, that if any thing, however good, however pure, however holy, were presented to us in this manner, we should be inclined to reject it. But we are not met here to-night as a political society; we are assembled to devise the means of giving to the people something better than political institutions—to carry to them the gospel of Jesus Christ in its purity, and that by agents who do not go with the aspect and under the shield of coercive authority. We are convened to devise the means of communicating to the great bulk of the Irish people—who are lost in ignorance, immersed in superstition, and whose minds are more difficult to be reached than those of many in heathen nations—the pure gospel as it is in Jesus Christ. Although this Society now numbers the twenty-ninth year of its existence, it has no great results to show; nevertheless, you will hear from the report, that it is matter of thanksgiving that God has blessed your agents; that persons have received the word of God in simplicity; have been baptized; that churches have been formed, and schools established. The means by which this Society carries out its operations, are those which are undoubtedly in concert with the gospel—the preaching of the truth, and the employment of Scripture readers, to visit families in distant parts of the country, and read to them the word of life; and establishing Sunday-schools for the instruction of the rising race. All these means have been in operation, and the report will show, successfully, notwithstanding the obstacles opposed to them. Ireland will be a fertile field, and, if well cultivated, it may hereafter yield an abundant harvest, in the support that it will give to the evangelization of the world.

REV. S. GREEN, in reading an abstract of the report, stated, as to schools, that there was an increase in the efficiency and usefulness of those now pertaining to the Society. Inquiries had lately been instituted as to the present condition of these important and useful auxiliaries to the spread of the gospel and of divine truth in Ireland. From twenty-four replies, the first twenty-four that came to hand, the following particulars were learned. They had 2191 on their books, whose ages range between twenty-two years and four years, the average age being ten years. More than 1720 were Roman Catholics; 697 had repeated considerable portions of the word of God within the year, and in most instances the schools were situated where without them there were no means of education within reach. The missionary labours of the Society had continued without intermission. Several extracts from the correspondence of the agents were then read, showing the beneficial results of their efforts. the Association of Baptist Churches in the South had continued its useful course,

and the labours of the scripture readers had been attended with great success. With reference to the funds it was stated that last year there was a debt against the Society of £720; an equal if not a larger diminution of income had occurred within the last year. The liabilities of the Society had, therefore, become very serious. A kind friend had advanced £1000, with the mutual understanding, that repayment was not to be urged, except the circumstances of the Society should materially improve, till certain reversionary bequests already known of should furnish the means of making it. But even with that understanding it must be borne in mind, that £500 had to be raised in addition to the ordinary expenditure of the Society for the year ensuing.

Rev. S. J. DAVIS, in moving the first resolution, said, The report, an abstract of which has been read, has directed your attention to the labours of a race of agents whom I have always regarded as highly valuable, namely, our scripture readers. I feel a deep interest in them, because they can and do for the most part read in the Irish language. They can go into the abodes of ignorance and superstition, of vice and wretchedness, where others dare not venture. They can say in those places, what others dare not, or would not utter. It is scarcely possible, I think, to read the accounts furnished from time to time, by these devoted men, without being thoroughly convinced of their earnestness, their general ability, and their remarkable adaptation for their work—without feeling alike interested in the men and their employment. Having lived several years in Ireland, I know them well: they labour exceedingly hard, their pecuniary remuneration is very trifling, but they have great delight in their work; they have a present reward, and great will be their reward in heaven. The report has also directed your attention to the labours of another class of agents, the preachers of the gospel in Ireland. I could wish that all your preachers in that country were Irishmen of the very first order of mind—men able to speak in their native tongue as well as in ours—men who should themselves have been Roman Catholics, and thorough adepts in the Romish controversy—men imbued with the spirit of their Divine Master, with his zeal blended with his wisdom. It is satisfactory, however, to know that your preachers of the gospel in Ireland are by no means deficient in Irish sympathies, while some of them are distinguished to a certain degree by the elements of Irish character. There is one friend, Mr. Trestrail, who would pass mighty well for an Irishman, except perhaps for the brogue. There is not a particle of lead in his composition, and I will go further, and say he is somewhat mercenary. He does not say of Irishmen as a certain senator once did—*Illustrious truly by his talent, but in many respects illustrious only by courtesy*—that the Irish are “*aliens in blood*,” but he calls them fellow-citizens and friends. The Irish are not unsusceptible of the impressions of kindness. Let them be once thoroughly convinced that our disposition is really kindly; that we seek not theirs, but them; that we bear them no political, no religious animosity, widely as we differ from their religion. Let them once be convinced that we are their friends as men, as citizens, and as immortal beings, and I am greatly mistaken if we do not make our way to their habitations and to their hearts. It must, from the nature of the case, take a very considerable time before they can be persuaded that we are indeed their friends, considering that they have had to submit to centuries of misrule, and injustice, and tyranny, on the part of this country; considering, too, as you have very properly intimated, that our governors force upon them, in opposition to their views and feelings, and every thing they hold to be important and dear—a protestant establishment; considering, further, that almost all the political blessings which they enjoy have been conceded to them on the principle of favour, rather than on principles of justice and love. But let not our brethren, though they have to meet with such sources of discouragement as these, despair, or in the least relax their efforts; the greater the difficulty, the greater the honour in facing it, in bearing up against it, and in eventually surmounting it. I feel persuaded, that in the end our brethren in Ireland will conquer, by preaching in the spirit of love the doctrines of the cross. I was rejoiced to hear of those instances of success that were specified in the report; but the real amount of our successes in Ireland cannot be determined by such instances as these, whether reported or not. Numbers of the most interesting occur there, which, for obvious reasons, cannot be reported here, because the report would go back and injure the parties concerned. In speaking of the success of the missionary enterprise in India, we say that success is not to be judged of simply from the number of converts from Hindooism, though they certainly are a most important item in the account. We are undermining the great temple of superstition and idolatry there,—we are preparing the way of the Lord,—we are making ready for the coming of that time promised in God’s word. Just so in relation to Ireland. Not only are souls converted—not only are Christian churches established and strengthened, but a large amount of scripture information is being communicated to the people, and a great work of preparation is going forward, which will eventually issue in the complete triumph of that truth which must one day prevail. By what agents precisely it may please Divine Providence to accomplish the complete and universal regeneration of the Irish nation, it is not for us to determine. My hopes, as I have already intimated, are in

Ireland's own sons. I believe in the applicability to the moral condition of Irishmen the motto, so often employed by their great political liberator,

"Hereditary bondsmen, know ye not  
That they who would be free  
Themselves must strike the blow?"

Rev. J. P. MURSELL, of Leicester, on seconding the resolution, said, I have long felt a deep interest in the welfare of the Irish nation, and in the progress and success of the Baptist as well as other Irish missionary societies. That impression has been very greatly deepened by a recent visit to that country. I have ever felt that Ireland has not occupied that place in the attention and operations of the religious public in England, that the importance of its condition demanded; that feeling has been deepened by a recent, somewhat hasty, tour. It is impossible to mingle with the people of that country without loving them. There is a sort of vivacity about them that is perfectly enchanting. But the moral and spiritual condition of the people of Ireland is indescribably deplorable and debased; it is impossible to mingle in the scenes of society in that country, and observe their strong capabilities, without feeling that there must be something dreadfully wrong somewhere, that such a country should be so morally debased and prostrated. This condition is attributable to the most fearful and overshadowing superstitions—superstitions, the influences of which upon the mind can scarcely be realized or appreciated, except by those who go and examine for themselves. I never was fond of popery in any shape or form—not even among dissenters. I have always thought, when reading of it, when I have occasionally seen it wading in solemn pomp, it might be very well as a gawaw to stare upon; but there was nothing in it to command our judgment; still less to gratify our religious appetites. But I never had such an impression of its tendency as I have had since this last visit. The minds of the people are pre-occupied with ideas relating to Christianity in some way or other; but all these ideas are distorted. I think with Mr. Davis, and I was delighted to hear the sentiment drop from his lips, that if the dissenters of Ireland had but acted uprightly, straightforwardly, determinately, setting their face in every way against the claims of superstition, by reason, by persuasion, and by preaching the doctrines of the Cross; by taking the poor Irishmen by the hand as citizens, and walking up with them to the common altar of liberty, they would have made vastly greater progress than they have hitherto done. I have a very strong impression that to that cause is to be attributed mainly the present predicament of things, moral and spiritual, in Ireland. I am pleased to believe that many of our brethren there know that as well as I do. They knew it before; they went there with a determination to adopt a different course from that hitherto followed; and from my own observation I can say that persons of all classes, poor and rich, of the Catholic communion, hold these gentlemen in very high esteem, pay them great respect, and would be disposed to listen to any arguments, or to any references they might choose to make to the great subject of religion. They are gaining an advantage by doing justice in every sense, and which by persecution they could never gain, and never expect.

Rev. R. W. OVERHURRY rose and said: I trust that I am a friend to the spiritual interests of poor, unhappy, injured Ireland; and though my voice may be comparatively weak, and still weaker my thoughts, yet I certainly do embrace with pleasure this opportunity of expressing the sympathies which I feel in the welfare of Ireland. I beg to tender my thanks, and the thanks of many present, to our friend who has addressed you for that need of Christian regard which he has paid to the memory of one dear to us, and whose name is inseparably connected with the history of this Society. I am not one of those who look despairingly on the state of Ireland; compassion does not soon despair of the recovery of its objects. My trust is in the Lord God Almighty who made heaven and earth—in that Gospel which is the power of God unto salvation to every one that believeth; and as I am persuaded that this Society has the sanction and blessing of God, and that the pure Gospel, free from all intermixture of superstition, is preached by its agents in Ireland; so I believe that blessings are in reserve for Ireland, and that even there the moral desert shall yet rejoice, and blossom as the rose. May I offer a few remarks on the agency employed by this Society? In the first place, with regard to the preaching of the Gospel: if I mistake not, this feature of the operations of the Society is coming into increased prominence amongst us. I rejoice in that fact. I think we cannot carry out too simply, and too directly, the great commission of our Saviour, "Go ye into all the world, and preach the Gospel to every creature." But whilst the preaching of the Gospel should be continued, and we should strengthen this part of our operations, and endeavour to improve its character as much as we possibly can, still we should also strengthen our other modes of operation. I think we must increase the number of our readers in Ireland. They go from house to house, or rather, enter the cabins of Ireland, where your regular and stated agents could not enter; for they would not be listened to. It is essential to the existence of true evangelical religion, both here and everywhere else, that the instruction of the young and the old should be free and unfettered as the winds of heaven, and the light of the sun as it shines at noon-day.



The Rev. J WEBB, of Ipswich, said, we have not accomplished all that we could desire ; but those who have been disappointed, have not taken into account the quality of the land where we are sowing the seed ; if they had, they would have seen that we have effected great things. God has honoured us, in rescuing some souls from undying despair, and bringing them as trophies to the feet of the Saviour. *Nil desperandum* shall be our motto ; we have sown in tears, the smile of hope has watched the seed : and God himself will water it, and it shall spring up to his praise. There are motives that ought to encourage us to energetic action, to bow lowly at a throne of grace, to cherish a spirit of kindly sympathy and love for our brethren who labour there. Just think for a moment of the attempts that are made to diffuse the religion of Ireland, whether by the actual emissaries of Rome, open and avowed ; or whether by some dark imitators of Rome, who, if they had taken out their commission, would have been more entitled to the character of honesty than they are. Efforts are being made throughout our own country, and the civilized world, to extend the religion of Rome. Hosts of ecclesiastics, like swarms of locusts, lie down and devour the herbage of the earth, while they are seeking to poison the atmosphere, and to darken the Sun of righteousness. May the wind of a gracious Providence sweep them to the sea of oblivion ! We must undertake a war of reprisals ; we must take example from Rome ; while we are assailed in our own country, we must seize the enemy in the strong hold of superstition. We owe this to our Sister Isle, which has been a down-trodden land. Ambition seized the sceptre of that isle, and injustice has swayed it. She has seen us a common enemy in our exclusive laws. Founded in unrighteousness, can they be holy ? She has seen us in cruelty and blood, and I blush for the Dissenters of that isle. They talk of elevating the country by trampling on the men. Would we do good to Ireland with regard to her morals ? let us have hearts to feel for her temporal interests ; and while we lift holy hands in supplication to God that his blessing may come down upon her, let us stretch out the hand of kindness and love for her political interests, and her temporal welfare ; thus showing that the hands that ascend to the skies, can descend in works of benevolence and love to Ireland. But a great motive that ought to stimulate us to prayer is the fearful position of teeming millions with regard to eternity. When I think that they are exposed to everlasting ruin, I do not stop to discuss the question, as to whether a Pascal or Feneion may reach immortality. I believe that granting that the light of Divine truth may penetrate some parts of that system, and fall beautifully on some minds, yet the question is, whether the teeming millions do not stand on the precincts of everlasting ruin ? Feeling this, we ought to pray and speak earnestly on behalf of the Sister Isle. Some of the sounds of Mr. Davis's voice seemed to die away into tones of despondency. I cannot despond. Who are we ? The descendants of the Puritans. What land is this ? The sepulchre of the holy ; the graves of those men of God. Their bones are with us. This is the country where the genius of freedom has long been. Do not let us think that she is about to plume her wings and depart. No. I trust that God has rendered this country the home of freedom, and here she will dwell. I do hope that we, as Christians, as Protestants, as Dissenters, as Baptists, are disposed to take high and holy ground, to allow no opposition, come from whatever quarter it may, to compel us to relinquish it. In God's name we have taken it, in God's name, and in God's strength, we will keep it.

Rev. DENIS MULHURN (one of the Society's agents in Ireland) rose to support the resolution. I regard the labours of all Evangelical Missionary Societies, however distinct they may be in some respects, or whatever part of the globe may be the more immediate scenes of their labour, as one. They follow one leader, and have one object in view—the conversion of sinners to God, and the subjugation of the world to Zion's King. But I feel an indescribable interest in the progress of this Society, because I think I am more indebted individually to its instrumentality than any other under the sun. It was a happy day for Ireland when two agents of the Baptist Missionary Society first landed there, and beheld its moral desolation. They could not resist the inquiry, as to whether it was exactly in accordance with the genuine operations of Christian principle to carry celestial aid to the other side of the globe, and permit Ireland to remain neglected and forgotten. Your Society kindled a light in Ireland twenty-nine years ago, which has burned brighter and brighter to the present day, and which has guided thousands from the wilderness of superstition to the cross of Christ. Mr. PORTINGER, would have been happy had there been time to have expressed his warm attachment to this Society. His fervent prayer was, that its operations might be carried on upon a more extended scale.

Rev. F. TRESTRAIL said, he had stated, two years ago, that they must not send men to Ireland who did not believe that the time to favour that country was come, and that the scheme of mercy would accomplish that which it was designed to effect. With some little modification of the views he then took, his hopes for the evangelization of Ireland were unabated. If proper men were sent there, he was confident that God would command that blessing which would encourage them all.

# QUARTERLY REGISTER

OF THE

## BAPTIST HOME MISSIONARY SOCIETY.

The ANNUAL MEETING was held at Finsbury Chapel, on the 24th of April. The attendance was very encouraging: and the collection better than usual.

J. HEARD, Esq., having taken the chair, the services were commenced by singing and prayer.

The CHAIRMAN then rose and said: We are met together at the present time upon a most interesting and important occasion, viz., with the view of supporting a society which has for its object the conversion of sinners to God; an object the most benevolent and the most noble of any in which man can engage. I trust that we all come here with a view of promoting these designs, and supporting this institution. We shall shortly hear an account of the proceedings of the past year; which, though they may show us that it is essentially necessary at the present time, after the gospel of Jesus Christ has been proclaimed for so long a period, that means should be used, that exertions should be made in order that the gospel should continue to be proclaimed to the depraved and the unconverted, yet at the same time may convince us that much good has been done during that interval of time. One cannot refer at all to this subject without the mind recurring to the commission which our blessed Lord and Saviour gave to his disciples, to preach the gospel to every creature. Far be it from me to say a word that would have a tendency to dispirit your exertions, or to damp the zeal of those that endeavour to fulfil this noble commission; but it is the duty of every Christian to follow the direction of his Lord implicitly and patiently, remembering that upon another occasion, when he ordered his disciples to go forth and preach repentance and remission of sins amongst all nations, yet he commanded them to begin at Jerusalem. They were to begin at home, where they had so many opportunities of seeing the dreadful evils which sin had wrought, and also of observing the beneficial and the beneficent influences of the distribution of the gospel of Christ.

The SECRETARY then read the report and the Treasurer's accounts. From the latter it appeared that the total receipts of the year had been £5,270 1s. 4d.; but the disbursements had so far exceeded the receipts as to leave a debt of £526 17s. 9d. against the society.

Rev. W. BARNES (of Brompton) moved—

“That this meeting desires to be grateful to Almighty God for the manifest tokens of his favour to the agents of the society during the past year; and that the report on which this statement is founded, be printed and circulated under the direction of the committee.” I move, he said, the adoption of this report with very great satisfaction on several grounds. I think that the facts which it presents are of the most cheering character, and ought to excite gratitude to Almighty God for his distin-

guished favour vouchsafed to the labours of the society. There is one thing for which I think the meeting ought to feel peculiarly grateful, viz., that in those districts of the country which are most oppressed by the present national disasters, the cause of God has not been suspended,—the ark has lived among the breakers. Saving the reference which is made to the state of things in the Scilly Islands, I do not know that there is one paragraph in the report which can be referred to without pleasure, except it be the debt of £500 with which the society has to struggle. The causes which have led to the accumulation of the debt have been indicated, viz., the disastrous state of the country and the universal desire to swell the amount of the Jubilee fund. I do not attribute one fraction of that debt to a diminished interest in the cause of home missions. This is not a time for us to relax our efforts on behalf of home, but rather to increase them. We should stir up our strength to the utmost to repel, with all our power and resources, the aggressions of error which are being made upon us on every side. If we go to sleep when our enemies are worked up to the greatest possible activity, we shall certainly lose all that we have gained. Nor will it do simply to take our stand where we are, and defend our present acquisitions; we must make advances. We should not merely throw ourselves into certain Thermopylean passes, and there, with whatever bravery we can command, defend our position against the attacks and inroads of our assailants, but we must carry the war into the enemies' territory; we must meet them on their own ground, and endeavour to drive them from their own fastnesses. I do not think that we feel sufficiently for our own country. High as my heart beats in sympathy with all the efforts made on behalf of distant nations, yet I cannot understand how it is that so many pass over the claims of home. It appears to me that in this case we trespass upon, or set aside, some of the first principles of humanity and philosophy. The statesman tells you that his highest aim is to deserve well of his country; the ambition of the poet is to bequeath a name to his country; the philosopher tells us that misery affects us in the ratio of proximity to us. Let not the philosophy of missions reverse this law. Let it not be said that we feel most and act most for objects thousands of miles from us, into whose circumstances we are incapable of entering in the same degree as we can the circumstances of those by whom we are encompassed on every side. Let not this be said, lest we should seem to shine as knight-errants rather than patriot heroes. What claims have other countries which our own has not? Are the people of distant lands ignorant? So are the people of this country. There are tens of thousands who bear the British name, who hear not



the glorious gospel of Christ, and who never have heard it. There are thousands who read not God's word—who enter not within the sanctuary—who listen not to the name of Christ, except in oaths and curses. Are there, abroad, the victims of superstition? There are the same at home. We have just done enough for our own country to make it obligatory upon us to do more. We have brought men under the solemn responsibility of having had the great boon of the gospel offered to them, and that should induce us to do all we can to persuade them to the reception of the gospel offered. To leave them in their present condition, is to leave them under a certainty that they will reject the gospel as it has been already presented. It was this consideration which made the apostle Paul feel such extreme anguish on behalf of his own countrymen; that made the Lord Jesus, Christ weep over the city of Jerusalem, and which led him to command his disciples to preach the gospel, beginning at Jerusalem. Our country is the heart of the missionary body, and it behoves us to see that there is no disease at the heart. If we suffer disease there, then all our operations will be paralyzed. Let us, then, observe the directions of holy writ, to "keep the heart with all diligence, for out of it are the issues of life."

Rev. C. ELVEN, of Bury St. Edmunds, seconded the resolution in an excellent and warm-hearted speech. (It is regretted that our limited space forbids us to extend to our readers any portion of the pleasure which this and the two addresses which followed it gave to the meeting.)

Rev. W. FRASER of Lambeth, moved, and the Rev. J. EDWARDS, of Nottingham, seconded the next resolution.

"That this meeting cordially sympathizes with the agents of the Society who are exposed to persecution for conscience sake; that it encourages them to persevere in the spirit of their Divine Master in their arduous and important work; and that it deeply deplores the large amount of ignorance, and the re-appearance of those grievous errors which render their work peculiarly necessary.

Rev. J. ANGUS said: I have great pleasure in complying with the request of the secretary, to take part in the proceedings of the evening, connected, as I have the honour and privilege to be, with another and perfectly kindred institution. I feel gratitude in being permitted to affirm the oneness of our great objects, and to express, what I am sure is the good feeling and Christian affection of the members of this society towards a cause so closely identified with the progress of the Redeemer's kingdom, and the best interests of men. I am conscious that the Baptist Missionary Society owes a debt to this Institution for their patience and forbearance towards us during the extra efforts of our jubilee year. I should be extremely sorry if these efforts were the means of decreasing the income of any of our institutions; I should feel that so far they were a loss to us, and not a gain. If there be one conviction more deeply impressed upon my mind than another, it is this—that the success of a Foreign Missionary Society is essentially dependent upon the support we receive from your exer-

tions. We can no more do without you, than a man who is raising his house can think of taking the stones of the foundation, and making them a part of the superstructure. I think there are reasons connected with our country and with the church, and with our own Foreign Mission, that make the claims of this Society still more important. Only think of the condition of our country; there are amongst us evils of enormous magnitude—evils complex in their origin, and threatening in their aspects. The great practical question, both with statesmen and Christians, is, how these evils are to be removed. Human schemes may alleviate, may modify them, but it is the gospel alone that can remove them. Spread the gospel, and you reform your government, you regenerate the people. Make the community Christians, and the work of philanthropy, humanity, and benevolence must advance. I beg to move—

"That this meeting is convinced that it is the imperative duty of our churches to put forth at the present time an unwonted measure of energy, both personally and by contribution, for the maintenance and propagation of those great evangelical principles to which we profess to be devotedly attached, and the prevalence of which we hold to be essential to the highest prosperity of our country and the best interests of the world."

Rev. C. STOVEL, in seconding the resolution, said: I differ in some respects in my judgment from my brethren as to a great affair which at present prevails in this country. It may serve the pages of a review, it may suit the paragraphs of a speech, to affirm that the productions of the writers called the Oxford Tractarians, have upon the face of them a kind of absurdity which repels the ordinary reader. I do not believe that there is circulated among the people at present, a class of writings more perfectly adapted to take with the popular mind, to win their way to the respect of the common reader, to take hold of the sympathies of unconverted men, or to yield a more pernicious support to those who would wish to beguile them for the purposes of policy. I do not think that this character of these writings is by any means an accident. I believe that it is the result of careful culture, of a deep and profound design. I do not think either that the Tractarians can be charged with disingenuousness in respect to that design, because if any one of you will take the pains to read the very first tract issued in their series, you will find that they do therein affirm openly, and as clearly as words can express it, their purpose of supplying the wants of their church. Amidst the dangers that pressed upon them, was the growth of Education and Dissent. By appealing to that power which they call apostolical, that moral or semi-moral influence which is sustained by a wrong construction of the Christian sacraments, their language is direct. "Rise to the dignity which God hath given to you, make the people feel the position that they occupy, enlighten the public mind respecting the solemn trust with which you are invested, and communicate, as far as possibly you may, whatever is adapted to impress the vulgar" (they do not use the word vulgar, but that is what they mean); "impress the people with



that respect on which you may claim the perpetuity of your domination, even supposing that the state should withdraw its supplies, though government should confiscate your resources, and that spiritual worthlessness should characterize all your labours." This is their avowed intention; and therein they plainly declare this fact, that they build a fabric of ecclesiastical polity on that sacramental power which for ages constituted both the foundation and the bulwark of all the domination of Rome. If any man should undertake to say they can never prevail, then I will undertake to affirm, that what has been may be. (A voice: "It never has.") I will undertake to prove that it has been. I will undertake to prove that it has extended its power over enlightened men, and that it has been combined with the most refined mental culture. I will exhibit it at any convenient period, in combination with the most powerful systems of ecclesiastical polity that ever existed on this earth. Besides, the men that have already admitted the element out of which it may spring, may easily be supposed to admit the results of that element. There is nothing more absurd than the affirmation that the child that is born in sin, and dies before baptism, is lost; but that being baptized by a priest, he receives a communication by which he is saved. This is technically called by them, (and very impressively put too,) the first application of the merits of the death of Christ. They laud the arrangements of their church on this account, that they have a system, and God hath, by his grace, granted to mankind a system in which, by an act so easily obtained, so kindly performed, so cheaply offered, so free as to be ascribed altogether to unmerited grace—a means so very easy, without paying, without thought, without anything, whereby is made a first application of that blood which cleanseth from all sin. They admit this as a first step; it is clearly admitted, not in one but in many authors, and firmly declared by your own Bishop of London in his late charge, in which he says, that spiritual life begins in baptism, and then pardon for sin is communicated, and then grace also is bestowed to conquer the elements of the evil nature; and that he might not be mistaken at all, he puts it in a negative form, and says: "Though we are not insensible to the value of faith, yet let us beware lest we admit and teach that the saving influences of the blood of Christ are to be communicated through a private unseen act of faith, without an intervention of ministerial power." This is the very point they dread, of there being a salvation accessible without a priest. If these publications were stopped—if I could see them withered and blighted under the enlightened look of Englishmen—if I felt that they did not spread—if I saw that the first tract that they published had been cashiered and treated with contempt, and lay on the shelves unsold and forgotten, then I should say that England was inaccessible. But remember these have been spread in millions, they have been distributed through all your counties—they follow you in your spheres of action—they have been so diffused that they have rested like the mildew of nature on the rural districts, and they saturate your large towns like the miasm of a

pestilence. We have not yet understood the capabilities of fraud—we have not yet understood the power of sin—we never yet have had revealed to us the malignity of that error which lifts the hand and heart of man against his God. Let it be observed, however, that the error does not stop here—the sacramental power of communicating grace by the hand of the priest through an apostolic succession is plainly involved in the doctrine of obedience to the church, and it is as clearly involved in the way they state the doctrine of confirmation. In the last charge of the Bishop of London, he plainly affirms that it is connected with the act of marriage, whenever it is performed by a clergyman. He as clearly, though he dare not openly avow it, added, that he should declare that all marriages of Dissenters are without grace, and are in fact nothing else than confusion. Here, the sacramental power hath grown in England, first, from baptism to confirmation, then to marriage, then to ordination. Where will they go next? Will they stop here? Certainly not, if they indulge the habits they have hitherto pursued, and continue the test they have hitherto applied. Who does not know, that men always long for salvation without the difficulty of studying and the pains of repentance? The prevalence of the evil is becoming the more distressing, because there is a most pernicious meanness in both the system and the instrumentality which the system is prepared to use—clothing clubs—the pence gathered at Sunday-schools, the pence gathered on Sundays—all kinds of societies rendered eleemosynary—cottages so let that the poor may be ejected by a week's notice—and exclusive dealing. One of our churches I found almost broken up from the fact, that the best supporters of that church had been starved out of their shops by exclusive dealing—poor men and women had lost their labour because they would not send their children to a Puseyite school. These meannesses are carried over the land, and with a calmness and determination, looking at us boldly in the face of day—that I seem to see the spirit of persecution lingering over the distant streaks of our horizon, and striving to break in—(loud cheers, in which the conclusion of the sentence was lost). With respect to the situation in which we stand; let any man, competent to consider the difficulties of governing a great nation, who understands anything at all of national qualities, and the difficulty of combining the interests and harmonizing the tastes of the people, consider the position in which our present government is placed. How are they to keep the starved manufacturers down—how are they to satisfy the aristocracy, who are almost famished, notwithstanding the multiplication of places, and the extension of our colonies? Look at the moral conflict between the parties which is to be regarded in our class legislation—consider the position in which we are—see how difficult it is to meet the claims of those famished men who traverse your manufacturing districts in solemn silence, without arms, but not without terrors. All these elements of society cry mightily to the ruling powers for some influence by which they may be governed, consolidated, and kept in peace. What is to do

it? An individual in Wiltshire made a calculation, at a dinner table, that he could, with a piece of artillery, cut down so many with a single shot, and fire so many shots in a minute, and thus accomplish the extermination of such a number, and thus reduce the population, and bring them into quiet subjection. This policy hath been tried; we have armed troops, but it is known that armed troops cannot effect the end: combined masses may be forced down and crushed, but they are not thereby annihilated. How can they be coerced? You can see from the Factories Bill that Government would turn them over by education, and by other means, to the clergy. This has been the policy of the Continent—this is the key to the adoption of popery by ruling powers. Unquestionably the state never would have given its support to religion, did not the state receive back that support, which otherwise it never could have obtained. By this means only it was that the connexion between church and state was first effected, and has been perpetuated to the present hour. Let me tell you that the prevalence of Dissenting congregations renders it impossible to make this transfer. That we should stand where we are, we must either be free—(who doth not know how great a struggle we have to pass through before that freedom is gained?), or else we must be fettered more than we are; we must have something like popery, or we must have perfect emancipation. How, then, shall we stop it? Shall we ask Government to do it? I say, No. Let the Tractarians write, let them multiply tracts till they be as numerous as the snow-flakes in a winter's storm. Let them expend their strength and their activities, all that we can ask from the Government is to let us have fair play. Who, then, is to prevent and to stop the progress of the evil? Let me answer this, not, indeed, without modesty, though certainly at the same time not without thankfulness, I might almost say not without something of exultation. Brethren, with you is deposited that view of divine truth; that system of regulating Christian churches; that free, intelligent, and simple method by which the doctrines of the gospel may be applied; it is by you, and your believers' baptism, that this great system of error must be destroyed. Some time since I felt a little embarrassed in coming to that conclusion, and I submitted to my brethren of another denomination, the plain question, how they would repel the position of the Tracts, and yet reserve to themselves the practice which they pursue. They could not answer that question; they never can. If they take their hereditary principle, and plead an hereditary faith, an hereditary right to the covenant of grace, thereby they set aside the doctrine of justification by faith alone, while they betray us into an error equally pernicious, they are met by the Tractarian that they have denied more than half of the word of God. If, on the other hand, they ascribe to baptism any benefit at all, when administered to an infant, then that benefit of baptism must be described in scriptural language, and the Tractarians will compel them to yield the fact that every baptized person is regarded as a regenerate child of God by faith in Christ Jesus. They cannot take the practice

and scripture too. There is no one ground on which it can be done, except where conversion precedes baptism, and where none but believers are baptized. I defy this great nation and all its parties to meet the argument, and show in any way how the words of scripture can be combined with the practice in question, and how it can be explained by modern churches on any other principle than that which we adopt. I do not mention this as a point of boasting, but I do it because I would lay on your hearts the solemn responsibility of the position which is assigned to you. While you see that the edifice in some crowded district is in flames, and observe that the fire is passing from roof to roof, and from room to room, and that multitudes are perishing in its ravages, then, if you have the only engine, are the only power by which it can be extinguished, beware how you in supineness lay by and withhold your aid in such an emergency. If some pestilential disease were raging among a crowded population, and you had been entrusted with the only remedy by which the disease could be cured, could you remain indifferent and silent when thousands are perishing around you at your doors? Remember every dying man will cry shame on you with his dying breath, if you withhold the relief. That man is unworthy the name of a man who does not love this spot of earth in which he is placed: if then you love your country, if you do feel that this pernicious error is destructive to its children, its paupers, its agricultural and manufacturing population, destructive in the higher walks of society, where it promoteth infidelity, and in the lower walks where your Society labours, you are bound to diffuse that one remedy by which it may be stopped. If you are supine, the adversaries are not. Their empiricism is diffused with an ostentation and a perseverance that hath no parallel among the activities of mankind. If they be diligent to destroy, surely you may be diligent to save. It hath been said that we, as a denomination, prize our distinguishing practice. Be it so; I for one will not deny it. The moment we have given this up we have cut the cable of our sheet-anchor that holds the church in a storm, and then for ever she is driven upon rocks and breakers. Let the solemnity of your interests be laid on your hearts—it will bring you on your knees before God, and make you forget your persecutions in your prayers. Thus God will give you his blessing, and lead you from conquering to conquer. This I hope you will constantly seek.

W. B. ROBINSON, Esq., of Leicester, moved, and WM. BARKER, Esq., of Islington, seconded—

"That the cordial thanks of this meeting be presented to the Treasurer, the Secretary, and the Committee of the Society for their valuable services during the past year; and that J. R. Bousfield be the Treasurer, the Rev. S. J. Davis the Secretary, and the following gentlemen the Committee for the ensuing year." [Names read.]

The Rev. S. J. DAVIS moved, and H. CHRISTOPHERSON, Esq., seconded, a vote of thanks to the Chairman, which was carried by acclamation.